

THE SACRED MAGIC  
OF  
ABRAMELIN THE MAGE

BOOK II

TRANSLATED BY  
S.L. MAC GREGOR MATHERS

THE SACRED MAGIC OF ABRAMELIN THE MAGE  
BOOK II

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THE SECOND BOOK

OF THE

HOLY MAGIC,

WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND OTHER  
SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH  
THE TRUE DIVINE WISDOM.

*BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.*

TRANSLATED FROM THE HEBREW.

1458.

## THE SACRED MAGIC

### THE SECOND BOOK OF THE SACRED MAGIC.

#### PROLOGUE.

**T**HE Wisdom of the Lord is an inexhaustible fountain, neither hath there ever been a man born who could penetrate its veritable origin and foundation. The Sages and Holy Fathers have drunk long draughts thereof, and have been fully satisfied therewith. But with all this, not one among them hath been able to comprehend or know the Radical Principles, because the Creator of all things reserveth that unto Himself; and, like a jealous God, He hath indeed wished that we should enjoy the fruit thereof, but He hath not wished to permit us to touch either the Tree or its Root. It is then not only proper, but further also we are compelled to conform ourselves unto the Will of the Lord, walking in that Path, by the which also our predecessors went, without seeking out through a vain curiosity how it is that God reigneth and governeth in His Divine Wisdom; because such would be a very great presumption and a bestial conceit. Let us then content ourselves with only knowing how many blessings He hath granted unto us Sinners, and what extent of power He hath given unto us mortals over all things, and in what way it is permitted unto us to use them. Let us then content ourselves with this, laying aside all other, curiosity, observing without any comment that which shall be set down in this Book with fidelity. And if ye do follow my advice, ye shall be infallibly comforted thereby.<sup>1</sup>

## OF ABRAMELIN THE MAGE

### THE FIRST CHAPTER.

WHAT AND HOW MANY BE THE FORMS OF VERITABLE MAGIC.

**W**HOSO should wish to recount all the Arts and Operations which in our times be reputed and preached abroad as Wisdom and Magical Secrets; he should as well undertake to count the waves and the sands of the Sea; seeing that the matter hath come to such a pass that every trick of a buffoon is believed to be Magic, that all the abominations of impious Enchanters, all Diabolical Illusions, all Pagan Idolatries, all Superstitions, Fascinations, Diabolical Pacts, and lastly all that the gross blindness of the World can touch with its hands and feet is reckoned as Wisdom and Magic! The Physician, the Astrologer, the Enchanter, the Sorceress, the Idolater, and the Sacrilegious, is called of the common People a Magician! Also he who draweth his Magic whether from the Sun, whether from the Moon, whether from the Evil Spirits, whether from Stones, Herbs, Animals, Brutes, or lastly from thousand divers sources, so that the Heaven itself is astonished thereat. There be certain who draw their Magic from Air, from Earth, from Fire, from Water, from Physiognomy, from the Hand, from Mirrors, from Glasses, from Birds, from Bread, from Wine, and even from the very excrements themselves; and yet, however, all this is reputed as Science!

I exhort you, ye who read, to have the Fear of God, and to study Justice, because infallibly unto you shall be opened the Gate of the True Wisdom which God gave unto NOAH and unto his descendants JAPHET, ABRAHAM, and ISHMAEL; and it was His Wisdom that delivered LOT from the burning of Sodom. MOSES learned the same Wisdom in the desert, from the Burning Bush, and he taught it unto AARON his brother. JOSEPH, SAMUEL, DAVID, SOLOMON, ELIJAH, and the Apostles, and Saint JOHN particularly (from whom we hold a most excellent book of Prophecy<sup>2</sup>) possessed it. Let every one then know that this, this which I teach, is that same Wisdom and Magic, and which is in this same Book, and independent of any other Science, or Wisdom, or Magic, soever. It is, however, certainly true that these miraculous operations have much in common with the Qabalah; it is also true that there be other Arts which have some stamp of Wisdom; the which alone would be nothing worth were they not mingled with the foundation of the Sacred Ministry, whence later arose the Mixed Qabalah. The Arts are principally twelve. Four in number, 3, 5, 7, 9, among the numbers in the Mixed Qabalah. The second is the most perfect one, the which operateth by Sign and Visions. Two of the even numbers, namely 6 and 2, which operate with the Stars and the Celestial Courses which we call Astronomy. Three consisteth in the Metals, and 2 in the Planets.<sup>3</sup> As to all these Arts, the which be conjoined and mingled together

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with the Sacred Qabalah; both he who maketh use of these same, either alone, or mingled with other things which be in no way from the Qabalah; and he who seeketh to exercise himself in performing operations with these Arts; is alike liable to be deceived by the DEMON; seeing that of themselves they possess no other virtue than a natural property; and they can produce no other thing than *probable*<sup>4</sup> effects, and they have absolutely no power in spiritual and supernatural things; but if, however, on certain occasions they<sup>5</sup> cause you to behold any extraordinary effect, such is only produced by impious and diabolical Pacts and Conjurations, the which form of Science ought to be called Sorcery.

Finally, let us conclude that from the Divine Mystery are derived these three kinds of Qabalah, viz.: the Mixed Qabalah, and the True Wisdom, and the (True) Magic. We will, therefore, show forth this last, and the manner of becoming its possessors in the Name of God and of His Celestial Court!

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### THE SECOND CHAPTER.

#### WHAT WE SHOULD CONSIDER BEFORE UNDERTAKING THIS OPERATION.

**W**E<sup>6</sup> have already said what is the Science which I<sup>7</sup> am to teach you, that is to say, that it is neither in any way human nor diabolical, but (that it is) the True and Divine Wisdom and Magic, which has been handed down by our predecessors unto their successors as a hereditary treasure. In like manner as I myself at present, so even should ye think, before entering into this matter,<sup>8</sup> and before taking possession of so great a treasure, how much this Gift is sublime and precious, and how vile and base are ye yourselves who be about to receive it. This is wherefore I say unto ye that the beginning of this Wisdom is the Fear of God and of justice. These be the Tables of the Law, the Qabalah, and the Magic; they should serve unto ye for a rule. It is necessary that ye should begin to attach yourselves unto the very beginning, if ye truly do wish to have the Veritable Wisdom; and thus shall ye walk in the right Path, and be able to work; all the which is contained in this Book, and all the which is therein prescribed. For to undertake this Operation with the simple intention of using it unto dishonest, impious, and wicked ends, is neither just nor reasonable; for it is absolutely necessary to perform this Operation unto the praise, honour, and glory of God; unto the use, health, and well-being of your neighbour, whether friend or enemy; and generally for that of the whole earth. Furthermore, it is also necessary to take into consideration other matters, which though less important be still necessary; namely, whether ye be capable, not only of *commencing*, but also of *carrying through the Operation unto its end*; this being a necessary point to consider before coming unto a final determination upon the matter; because in this case we are not negotiating with men, but with God, by the intermediation of His Holy Angels, and with all Spirits, both good and evil.

I am not here intending to play the Saint and Hypocrite, but it is necessary to have a true and loyal heart. Ye have here to do with the Lord, Who not only beholdeth the outer man, but Who also penetrateth the inmost recesses of the heart. But having taken a true, firm, and determined resolution, relying upon the Will of the Lord, ye shall arrive at your desired end, and shall encounter no difficulty. Often also man is changeable, and while beginning a thing well, finisheth it badly, being in no way firm and stable in resolution. Ponder the matter then well before commencing, and only begin this Operation with the firm intention of carrying it out unto the end, for no man can make a mock of the Lord with impunity.

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Furthermore it is likewise necessary to think and consider whether your goods and revenue be sufficient for this matter; and, further, whether if your quality or estate be subject unto others, ye may have time and convenience to undertake it; also whether wife or children may hinder you herein; these being all matters worthy of observation, so as not to commence the matter blindly.

The chief thing that ye should consider is whether ye be in good health, because the body being feeble and unhealthy, it is subject to divers infirmities, whence at length result impatience and want of power to operate and pursue the Operation; and a sick man can neither be clean and pure, nor enjoy solitude; and in such a case it is better to cease.

Consider then the safety of your person, commencing this Operation in a place of safety, whence neither enemies nor any disgrace can drive you out before the end because ye must finish where ye begin.

But the first part of this chapter is the most important, and see that ye keep well in mind the necessity of observing the same, because as regardeth the other disadvantages, they may perhaps be remedied. And be ye sure that God doth aid all those who put their confidence in Him and in His Wisdom, and such as wish to live rightly, making use with honour of the deceitful world, which ye shall hold in abomination, and see that ye make no account of its opinion when ye shall be arrived at the perfection of the work, and that ye shall be possessors of this Sacred Magic.



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THE THIRD CHAPTER.

OF THE AGE AND QUALITY OF THE PERSON WHO WISHETH TO  
UNDERTAKE THIS OPERATION.

**I**N order to describe the aforesaid and other considerations in the best possible manner; I will here make a general recapitulation; mentioning also first what may bring hindrance unto the matter.

It is, then, necessary that such a man<sup>9</sup> give himself up unto a tranquil life, and that his habits be temperate; that he should love retirement; that he should be given neither unto avarice nor usury (that he should be the legitimate child of his parents is a good thing, but not as necessary as for the Qabalah, unto which no man born of a clandestine marriage<sup>10</sup> can attain); his age ought not to be less than twenty-five years nor more than fifty; he should have no hereditary disease, such as virulent leprosy; whether he be free or married importeth little; a valet, lackey, or other domestic servant, can with difficulty arrive at the end required, being bound unto others and not having the conveniences at disposal which are necessary, and which this Operation demandeth. Among women, there be only Virgins who are suitable; but I<sup>11</sup> strongly advise that so important a matter should not be communicated to them, because of the accidents that they might cause by their curiosity and love of talk.

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### THE FOURTH CHAPTER.

THAT THE GREATER NUMBER OF MAGICAL BOOKS ARE FALSE AND  
VAIN.

**A**LL the Books which treat of Characters, Extravagant Figures, Circles, Convocations, Conjurations, Invocations, and other like matters, even although any one may see some effect thereby, should be rejected, being works full of Diabolical Inventions;<sup>12</sup> and ye should know that the DEMON maketh use of an infinitude of methods to entrap and deceive mankind. This I have myself proved, because when I have operated with the Veritable Wisdom, all the other enchantments which I had learned have ceased, and I could no longer operate with them, and I made a very careful trial of those which I had learned with the RABBIN MOSES; the cause of which is that the deceit and fraud of the DEMON can never appear where the Divine Wisdom is. Furthermore, the most certain mark of their falsity is the election of certain days; since there be those which God hath expressly commanded to sanctify, we can freely operate on all other days, and at all times. And whenever ye shall see tables which do mark the days and their differences, the Celestial Signs, and other like matters,<sup>13</sup> pay no attention thereto, because herein is a very great sin<sup>14</sup> hidden, and a deceit of the DEMON; it being one of his many methods of endeavouring to confound the True Wisdom of the Lord with evil matters. Because this True Wisdom of the Lord can operate and perform its effects every day, and at any moment and second. The Gates of His Grace are daily open, He wisheth, and it is pleasing unto Him to aid us, as well on this day as on the morrow; and in no way could it be true that He desireth to be subjected to the day and hour which men would wish to prescribe for Him; seeing that He is the Master to elect such days as He Himself wisheth, and also may they be sanctified! Flee also all such Books as those whose Conjurations include extravagant, inexplicable, and unheard-of words,<sup>15</sup> and which be impossible to understand, and which be truly the inventions of the Devil and of wicked men.

It is well also to recall that which I have said in the First Book, viz., that in the greater part of their Conjurations there was not the slightest mention made of God Almighty, but only of Invocations of the Devil, together with very obscure Chaldean words. Surely it would be a rash thing of a man who should deal with God by the intermediary of His Holy Angels, to think that he ought to address Him in a jargon, neither knowing what he saith nor what he demandeth. Is it not an act of madness to wish to offend God and His Holy Angels! Let us then walk in the right way, let us speak before God with heart and mouth alike opened, in our own maternal language,<sup>16</sup> since how can ye

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pretend to obtain any Grace from the Lord, if ye yourselves know not what ye ask? Yet, however, the number of those who lose themselves utterly in this vanity is infinite; many say that the Grecian language is more agreeable unto God, it may be true that it was perhaps at one time, but how many among us to-day understand it perfectly, this is the reason why it would be the most senseless thing to employ it.

I repeat then:— Let each one speak his own language, because thus understanding what it is that ye are demanding of the Lord, ye will obtain all Grace. And if ye demand a thing which is unjust, it will be refused unto you, and ye will never obtain it.

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### THE FIFTH CHAPTER.

THAT IN THIS OPERATION IT IS NOT NECESSARY TO REGARD THE  
TIME, NOR THE DAY, NOR THE HOURS.

**T**HERE be no other days (to be observed) than those which God hath ordained unto our Fathers, viz., All Saturdays, which be the days of the Sabbath; Passover; and the of Tabernacles; of which the former is the Fifteenth Day of the First of our Months, and the latter (beginneth on) the Fifteenth Day of the Seventh Month.<sup>17</sup> Now for this Operation, any person of whatever Law<sup>18</sup> he may be, provided that he confesseth that there is One God,<sup>19</sup> may observe these feasts. However, the true time of commencing this Operation is the first day after the Celebration of the Feasts of Easter, and this was ordained unto Noah, being the most convenient time, and the end falleth just at the (Feast of) Tabernacles.<sup>20</sup> Our predecessors have thus observed it, and the Angel<sup>21</sup> also hath approved it; and also it is more advisable to follow good counsel and example, than to be obstinate and follow one's own caprice; and also to treat the election of a particular day as a Pagan idea, paying no regard. whatever either to Time nor to the Elements; but only (having respect) unto Him Who granteth such a period. Thus then will we be found men in the fittest condition of Grace and reconciled with God, and purer than at another period; and this being an essential point ye ought well to consider the same.

It is, however, quite true that the Elements and the Constellations do perform of themselves certain operations<sup>22</sup> but this is to be understood of natural things, as it happeneth that one day is different unto another; but such a difference hath not operation in things Spiritual and Supernatural, being thus useless for (higher) Magical Operations. The Election of Days is still more useless, the Election of Hours and Minutes whereof the ignorant make so much, is further a very great error.

Wherefore I have resolved to write this particular chapter, in order that this error might appear more plainly evident unto him who readeth it, and that he may draw profit therefrom so as to operate with judgment.

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### THE SIXTH CHAPTER.

#### CONCERNING THE PLANETARY HOURS AND OTHER ERRORS OF THE ASTROLOGERS.

**I**T is true that the Wise in Astrology do write of the Stars and of their movements, and that these attaining thereto do produce divers effects in inferior and elemental things; and such are, as we have already said, natural operations of the Elements; but that they should have power over the Spirits, or force in all supernatural things, that is not, neither can ever be. But it will instead be found that by the permission of the Great God it is the Spirits who govern the firmament. What foolishness then would it be to implore the favour of the Sun, of the Moon, and of the Stars, when the object would be to have converse with Angels and with Spirits. Would it not be an extravagant idea to demand from the wild beasts the permission to go hunting? But what else is it, when they<sup>23</sup> have elected a certain day, when they have divided it up into many false divisions such as hours, minutes, etc. "Here," they say, "we have the Planetary Hours, and the Planet appropriate to each Hour." O what Planets! O what fine order! Tell me, I pray you, what advantage you get by this division. You will reply: "A very great one, because it shows us in all things, either good or bad fortune!" I tell you, and I repeat absolutely, that this is in no way true; that they produce thus a change of the time and of the Air, I in part concede; but do me the grace to tell me how ye do divide the Planetary Hours. I know that ye begin the first hour of the day with the Planet which itself giveth the name unto the day, as Sunday is ascribed to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn; then ye divide the length of the Day into twelve equal portions which ye call Hours, and to each Hour ye assign its planet; and ye do the same thing with the Night, according to whether the days be long or short. Thus do the Hours become long or short. As for example, suppose that on a Sunday the Sun riseth at 7 o'clock and setteth at 5 o'clock in the evening, its course will be ten Hours, the which ye divide up into twelve equal parts, so that each Hour is of fifty minutes length. I say, therefore, that the first Planetary Hour is of the Sun, and is fifty minutes long; that the second is of Venus; the third of Mercury; and so on of the others; at last the eighth Hour returneth unto the Sun; the ninth unto Venus; the tenth unto Mercury; and so the Day finisheth. Then cometh the Night, which is longer, that is to say, fourteen Hours, and each Planetary Hour of this Night will be seventy minutes, and in order to continue the regular succession as we have begun, the first Hour of the Night will be of Jupiter; the second of Mars; the third of the Sun; and so on until Monday, whose first Hour will be

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(according to this rule) of the Moon. Now tell me, I pray you, doth it always happen that when the Day of Monday commenceth, that is to say, when the Sun riseth in its horizon, that the Moon riseth also together with him, and that she setteth also together with him? They cannot answer this. Wherefore then do they apportion unto the second day of the week and unto its first hour the Moon? They can tell you no reason, except a likeness to the name (of the Day).<sup>24</sup>

O! how gross an error! Hear and tell me when it is that a Planet hath the greatest force in the Elements; whether when it is *above* or when it is *below* your Horizon or Hemisphere? We must however avow that it is more powerful when it is above, because being below it hath no power save according unto the Will of God. Why then, even further than this, should we attribute unto a Planet a Day and Hour, if during the whole period of such Day it appeareth not above the Horizon!

ABRAMELIN as a most excellent MASTER in natural things taught unto me a very different form of classification (which also well examine, and see whether it be not more surely founded than the aforesaid rule of the Astrologers), and made me to comprehend what should be the true Planetary Hours. When the Planet beginneth to appear upon the Horizon then doth *its Day* begin (whether it be Light or Dark, Black or White), and until it hath passed its elevation<sup>25</sup> *its Day* lasteth until it riseth anew, and after that it hath set *its Night* endureth; so that as well in the Days of the Sun as in those of the Moon and of the others, *the Days of all the Planets be mingled*, only that one commenceth sooner than another, according to which nature they be mingled together in the Celestial Signs. Now it is requisite that I should tell unto you what be the Planetary Hours! Know then that each Planet hath only an hour during the which it is very powerful, being over you and above your head, that is to say when it is in the Meridian. Then, naturally, will sometimes arrive the Hours of two Planets together and beginning at the same moment; they then produce an effect according unto the nature, quality, and complexion of these stars.<sup>26</sup> But all this only hath power in natural things. Here have I declared and proved unto you the errors of the (common) Astrologers; keep yourselves carefully from the insensate follies of their Days and Hours, because if ye make use of these as do the false Magicians and Enchanters, God will chastise you; and in order to chastise you will pay but little attention unto the awaiting of the Hour of Saturn or of Mars.

I therefore now conclude this chapter, having sufficiently treated of the false and useless method employed by the Astrologers in the Election of Days and of Hours.

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THE SEVENTH CHAPTER.

REGARDING WHAT IT IS NECESSARY TO ACCOMPLISH DURING THE  
FIRST TWO MOONS OF THE BEGINNING OF THIS VERITABLE AND  
SACRED MAGIC.

**H**E who commenceth this Operation should consider with care that which we have before said, and should pay attention unto that which followeth; and the thing being of importance, I shall leave alone for the present all other considerations, so that we may begin with the Operation which we should perform on the first morning after the celebration of the Feast of Easter (or Passover).

Firstly: Having carefully washed one's whole body and having put on fresh clothing: precisely a quarter of an hour before Sunrise ye shall enter into your Oratory, open the window, and place yourselves upon your knees before the Altar, turning your faces towards the window; and devoutly and with boldness ye shall invoke the Name of the Lord, thanking Him for all the grace which He hath given and granted unto you from your infancy until now; then with humility shall ye humble yourselves unto Him, and confess unto Him entirely all your sins; supplicating Him to be willing to pardon you and remit them. Ye shall also supplicate Him that in the time to come He may be willing and pleased to regard you with pity and grant you His grace and goodness to send unto you His Holy Angel, who shall serve unto you as a Guide, and lead you ever in His Holy Way and Will; so that ye fall not into sin through inadvertence, through ignorance, or through human frailty.

In this manner shall ye commence your Oration, and continue thus every morning during the first two Moons or Months.

Meseemeth here that now some may say: "Wherefore dost thou not write down the words or form of prayer the which I should employ, seeing that, as for me, I am neither sufficiently learned, nor devout, nor wise?"

Know ye that although in the beginning your prayer be but feeble, it will suffice, provided that ye understand how to demand the Grace of the Lord with love and a true heart, whence it must be that such a prayer cometh forth. Also it serveth nothing to speak without devotion, without attention, and without intelligence; nor yet to pronounce it with the mouth alone, without a true intent; nor yet to read it as do the ignorant and the impious. But it is absolutely necessary that your prayer should issue from the midst of your heart, because simply setting down prayers in writing, the hearing of them will in no way explain unto you how really to pray.<sup>27</sup> This is the reason that I have not wished to give unto you any special form of prayers and orations, so that ye yourselves may learn from and of yourselves how to pray, and how to invoke the Holy Name of God, our Lord; and for that reason I have not been willing

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that ye should rely upon me in order to pray. Ye have the Holy and Sacred Scripture, the which is filled with very beautiful and potent prayers and actions of grace. Study then herein, and learn herefrom, and ye shall have no lack of instructions how to pray with fruit. And although in the commencement your prayer may be weak, it sufficeth that your heart be true and loyal towards God, Who little by little will kindle in you His Holy Spirit, Who will so teach you and enlighten your Spirit, that ye shall both know and have the power to pray.

When ye shall have performed your orations, close the window, and go forth from the Oratory; so that no one may be able therein to enter; and ye shall not yourselves enter again until the evening when the Sun shall be set. Then shall ye enter therein afresh, and shall perform your prayers in the same manner as in the morning.

For the rest, ye shall govern yourselves each day as I shall tell you in the following instructions.

Concerning the Bed Chamber and the Oratory, and how they should be arranged, I will tell hereafter in the Eleventh Chapter.<sup>28</sup>

It is requisite that ye shall have a Bed Chamber near the Oratory or else your ordinary habitation, which it is necessary first to thoroughly clean out and perfume, and see that the Bed be both new and clean. Your whole attention must be given to purity in all things; because the Lord hath in abomination all that is impure. You shall sleep in this said Chamber, and you shall continue therein during the day, there transacting the matters which belong unto your business; and those which you can dispense with, leave alone. You may sleep with your Wife in the bed when she is pure and clean; but when she hath her monthly courses you shall not allow her to enter the bed, nor even the Chamber. Every Sabbath eve it is necessary to change the sheets of the bed, and all the linen. Every Saturday you shall perfume the Chamber. And ye shall not allow any dog, cat, or other animal to enter into nor dwell therein; so that they may in no way be able to render it unclean. As regardeth the matrimonial obligation, it is chastity, and the duty that of engendering children; but the whole should be done in the Fear of God, and, above all things, in such case see that your Wife be not impure. But during the following four Moons ye shall flee sexual intercourse as ye would the Plague. Even if ye have children, endeavour to send them away unto another place before (commencing the Operation), so that they may not be an hindrance from being about you; except the eldest-born of the family, and infants at the breast.

As regardeth the regimen of your life and actions, ye shall have regard unto your status and condition. If you be your own Master, as far as lieth in your power, free yourself from all your business, and quit all mundane and vain company and conversation; leading a life tranquil, solitary and honest. If aforetime you have been a wicked, debauched, avaricious, luxurious and proud



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man, leave and flee from all these Vices. Consider that this was one of the principal reasons why ABRAHAM, MOSES, DAVID, ELIJAH, JOHN, and other holy men retired into desert places, until that they had acquired this Holy Science and Magic; because where there are many people, many scandals do arise; and where scandal is, Sin cometh; the which at length offendeth and driveth away the Angel of God, and the Way which leadeth unto Wisdom becometh closed unto ye. Fly as far as you can the conversation of men, and especially of such as in the past have been the companions of your debauches; or who have led you into sin. Ye shall therefore seek retirement as far as possible; until that ye shall have received that Grace of the Lord which ye ask. But a Domestic Servant<sup>29</sup> who is compelled to serve a Master cannot well have these conveniences (for working and performing the Operation).

Take well heed in treating of business, in selling or buying, that it shall be requisite that you never give way unto anger, but be modest and patient in your actions.

You shall set apart two hours each day after having dined, during the which you shall read with care the Holy Scripture and other Holy Books, because they will teach you to be good at praying, and how to fear the Lord; and thus day by day shall ye better know your Creator. The other exercises which be free and permitted unto you, are hereafter set forth and principally in the Eleventh Chapter.

As for eating, drinking and sleeping, such should be in moderation and never superfluous. It is especially necessary to shun drunkenness, and flee public dinners. Content yourself with eating at your own house, with your family, in the peace and quiet which God hath granted unto you. You should never sleep during the day, but you may in the morning, for after that you have performed your devotions you may if you wish again go to bed to rest yourself. And if it happeneth by chance that you do not rise sufficiently early, that is to say before sunrise, it doth not greatly matter (provided that it be not done of evil intent), and you shall perform your ordinary morning prayer;<sup>30</sup> but you should not accustom yourself to be slothful, it being always better to pray unto God at an early hour.

### CONCERNING CLOTHING AND FAMILY.

Your dress should be clean but moderate, and according to custom. Flee all vanity. You shall have two dresses, in order that you may be able to change them; and you shall change them the eve of each Sabbath, wearing the one one week, and the other the next brushing and perfuming them always beforehand.

As for that which regardeth the family, the fewer in number, the better; also act so that the servants may be modest and tranquil. All these pieces of advice be principal points which it is well to observe. As for the rest, you have

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only to keep before your eyes the Tables of the Law during all this time, and also afterwards; because these Tables should be the rule of your life.

Let your hand be ever ready to give alms and other benefits to your neighbour; and let your heart be ever open unto the poor, whom God so loveth that one cannot express the same.

And in the case that during this period you should be attacked by some illness, which would not permit you to go unto the Oratory, this need not oblige you to abandon your enterprise at once; but you should govern yourself to the best of your ability; and in such case you shall perform your orations in your bed, entreating God to restore you to health, so that you may be enabled to continue your undertaking, and make the sacrifices which be due, and so with the greater strength be able to work to obtain His Wisdom.

And this is all that we should do and observe during these two Moons.

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THE EIGHTH CHAPTER.

CONCERNING THE TWO SECOND MOONS.

**T**HE two first Moons being finished; the two second Moons follow, during the which ye shall make your prayer, morning and evening at the hour accustomed; but before entering into the Oratory ye shall wash your hands and face thoroughly with pure water. And you shall prolong your prayer with the greatest possible affection, devotion and submission; humbly entreating the Lord God that He would deign to command His Holy Angels to lead you in the True Way, and Wisdom, and Knowledge, by studying the which assiduously in the Sacred Writings there will arise more and more (Wisdom) in your heart.

The use of the rights of Marriage is permitted, but should scarcely if at all be made use of (during this period).

You shall also wash your whole body every Sabbath Eve.

As to what regardeth commerce and manner of living, I have already given unto you sufficient instruction.

Only it is absolutely necessary to retire from the world and seek retreat; and ye shall lengthen your prayers to the utmost of your ability.

As for eating, drinking and clothing, ye shall govern yourselves in exactly the same manner as in the two first Moons; except that ye shall fast (the Qabalistical fast) every Sabbath Eve.

NOTE WELL: The Sabbath is for the Jews, who are accustomed to observe the same every Saturday, but for Christians the Sabbath is the Sunday, and they<sup>31</sup> ought to consider the Saturday as its Eve.

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### THE NINTH CHAPTER.

CONCERNING THE TWO LAST MOONS WHICH MUST BE THUS  
COMMENCED.

**M**ORNING and Noon ye shall wash your hands and your face on entering the Oratory;<sup>32</sup> and firstly ye shall make Confession of all your sins; after this, with a very ardent prayer, ye shall entreat the Lord to accord unto you this particular grace, which is, that you may enjoy and be able to endure<sup>33</sup> the presence and conversation of His Holy Angels, and that He may deign by their intermission to grant unto you the Secret Wisdom, so that you may be able to have dominion over the Spirits and over all creatures.

Ye shall do this same at midday before dining, and also in the evening; so that during these two last Moons ye shall perform the prayer three times a day, and during this time ye shall ever keep the Perfume upon the Altar. Also towards the end of your Oration, ye shall pray unto the Holy Angels, supplicating them to bear your sacrifice before the Face of God, in order to intercede for you, and that they shall assist you in all your operations during these two Moons.

The man who is his own master<sup>34</sup> shall leave all business alone, except works of charity towards his neighbour. You shall shun all society except that of your Wife and of your Servants. Ye shall employ the greatest part of your time in speaking of the Law of God, and in reading such works as treat wisely thereof; so that your eyes may be opened unto that which from past time even unto the present ye have not as yet seen, nor thought of, nor believed.

Every Sabbath Eve shall ye fast, and wash your whole body, and change your garment.

Furthermore, ye shall have a Vest and Tunic of linen, which ye shall put on every time that ye enter into the Oratory, before ye commence to put the Perfume in the Censer, as I shall tell ye more fully hereafter

Also ye shall have a basket or other convenient vessel of copper filled with Charcoal to put inside the Censer when necessary, and which ye can take outside the Oratory, because the Censer itself should never be taken away from the place. Note well that after having performed your prayer, you ought to take it<sup>35</sup> out of the Oratory, especially during the Two last Moons, and ye should inter it in a place which cannot well be made unclean, such as a garden.

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THE TENTH CHAPTER.

CONCERNING WHAT THINGS A MAN MAY LEARN AND STUDY DURING  
THESE TWO MOONS.

**A**LTHOUGH the best counsel which I can give is that a man should go into retirement in some desert or solitude, until the time of the Six Moons destined unto this Operation be fulfilled, and that he shall have obtained that which he wisheth; as the Ancients used to do; nevertheless now this is hardly possible; and we must accommodate ourselves unto the era (in which we live); and being unable to carry it out in one way, we should endeavour to do so in another; and attach ourselves only unto Divine Things.

But there be certain who cannot even do this thoroughly, notwithstanding they may honestly wish the same; and this because of their divers employments and positions which will not permit them to act in accordance with their desires, so that they are compelled to carry on their worldly occupations.

In order then that such may know what occupations and business they can follow out without prejudice to this Operation, I will here state the same in few words.

We may then exercise the profession of Medicine, and all arts connected with the same; and we may perform all operations which tend unto charity and mercy towards our neighbour purely and simply. As for what concerneth the liberal arts ye may interest yourselves in Astronomy, etc., but flee all arts and operations which have the least tincture of Magic and Sorcery, seeing that we must not confound together God and Belial: God wisheth to be alone; unto Him pertain all honour and glory. All the above matters are however permitted during the two first and the two second Moons.

You may walk in a garden for recreation; but you shall do no servile work; and amidst the flowers and the fruits you can also meditate upon the greatness<sup>36</sup> of God. But during the two third and last Moons ye shall quit every other matter only permitting your recreation to consist in things Spiritual and Divine. If ye wish to be participators in the Conversation of the Angels, and in the Divine Wisdom, lay aside all indiscreet<sup>37</sup> things, and regard it as a pleasure when ye can spare two or three hours to study the Holy Scripture, because hencefrom ye shall derive incredible profit; and even the less ye are learned, so much the more will ye become wise and clever. It sufficeth that in the performance of your Orisons ye shall not give way unto sleep, and that ye shall fail in nowise in this operation through negligence and voluntarily.

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### THE ELEVENTH CHAPTER.<sup>38</sup>

#### CONCERNING THE SELECTION OF THE PLACE.

**W**E should make the Selection of the Place (for the Operation) before commencing it, and prior to the celebration of the Passover, in order that we may decide upon the same without hindrance, and it is necessary that all things should be prepared.

He who commenceth this Operation in solitude can elect a place according unto his pleasure; where there is a small wood, in the midst of which you shall make a small Altar, and you shall cover the same with a hut (or shelter) of fine branches, so that the rain may not fall thereon and extinguish the Lamp and the Censer. Around the Altar at the distance of seven paces you shall prepare a hedge of flowers, plants, and green shrubs, so that it may divide the entrance<sup>39</sup> into two parts; that is to say, the Interior where the Altar and Tabernacle will be placed after the manner of a Temple; and the part Exterior, which with the rest of the place will be as a Portico thereunto.

Now if you commence not this Operation in the Country, but perform it in a Town, or in some dwellingplace, I will show unto ye what shall be necessary herein.<sup>40</sup>

Ye shall choose an Apartment which hath a Window, joined unto the which shall be an uncovered Terrace (or Balcony), and a Lodge (or small room or hut) covered with a roof, but so that there may be on every side windows whence you may be able to see in every direction, and whence you may enter into the Oratory. In the which place<sup>41</sup> the Evil Spirits shall be able to appear, since they cannot appear within the Oratory itself. In the which place, beside the Oratory towards the quarter of the North, you shall have a rooted or covered Lodge, in the which and from whence one may be able to see the Oratory. I myself also had two large windows made in my Oratory, and at the time of the Convocation of the Spirits, I used to open them and remove both the shutters and the door, so that I could easily see on every side and constrain them<sup>42</sup> to obey me.

The Oratory should always be clear and clean swept, and the flooring should be of wood, of white pine; in fine, this place should be so well and carefully prepared, that one may judge it to be a place destined unto prayer.

The Terrace and the contiguous Lodge where we are to invoke the Spirits we should cover with river sand to the depth of two fingers at the least.

The Altar should be erected in the midst of the Oratory; and if any one maketh his Oratory in desert places, he should build it<sup>43</sup> of stones which have never been worked or hewn, or even touched by the hammer.

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The Chamber<sup>44</sup> should be boarded with pine wood, and a Lamp full of Oil Olive should be suspended therein, the which every time that ye shall have burned your perfume and finished your orison, ye shall extinguish. A handsome Censer of bronze, or of silver if one hath the means, must be placed upon the Altar, the which should in no wise be removed from its place until the Operation be finished, if one performeth it in a dwelling-house; for in the open country one cannot do this. Thus in this point as in all the others, we should rule and govern ourselves according unto the means at our disposal.

The Altar, which should be made of wood, ought to be hollow within after the manner of a cupboard, wherein you shall keep all the necessary things, such as the two Robes, the Crown or Mitre, the Wand, the Holy Oils, the Girdle or Belt, the Perfume; and any other things which may be necessary.

<sup>45</sup>The second habiliments will be a Shirt or Tunic of linen, large and white, with well and properly made sleeves. The other Robe will be of Crimson or Scarlet Silk with Gold, and it should not be longer than just unto the knees, with sleeves of similar stuff. As for these vestments, there is no particular rule for them; nor any especial instructions to be followed; but the more resplendent, clean, and brilliant they are the better will it be. You shall also make a Girdle of Silk of the same colour as the Tunic, wherewithal you shall be girded. You shall have upon your head a beautiful Crown or woven Fillet of Silk and Gold. You shall prepare the Sacred Oil in this manner: Take of myrrh<sup>46</sup> in tears, one part; of fine cinnamon, two parts; of galangal,<sup>47</sup> half a part; and the half of the total weight of these drugs of the best oil olive. The which aromatics you shall mix together according unto the Art of the Apothecary, and shall make thereof a Balsam, the which you shall keep in a glass vial which you shall put within the cupboard (formed by the interior) of the Altar. The Perfume shall be made thus: Take of Incense in tears<sup>48</sup> one part; of Stacte<sup>49</sup> half a part; of Lign Aloes a quarter of a part; and not being able to get this wood you shall take that of cedar, or of rose, or of citron, or any other odoriferous wood. You shall reduce all these ingredients into a very fine powder, mix them well together and keep the same in a box or other convenient vessel. As you will consume a great deal of this perfume, it will be advisable to mix enough on the eve of the Sabbath to last the whole week.

You shall also have a Wand of Almond-tree wood, smooth and straight, of the length of about from half an ell to six feet<sup>50</sup> And ye shall keep the aforesaid things in good order in the cupboard<sup>51</sup> of the Altar, ready for use in the proper time and place.

Here followeth the manner of ordering oneself and of operating.

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### THE TWELFTH CHAPTER.

HOW ONE SHOULD KEEP ONESELF IN ORDER TO CARRY OUT THIS  
OPERATION WELL.

**T**HIS Operation being truly Divine, it is necessary once more to treat of and distinguish the present Consecration into different periods of time.

You shall then understand that during the two first and two second Moons, no other Consecration must be performed, than that of which we have already spoken in the Seventh and Eighth foregoing Chapters,<sup>52</sup> unto the which I refer you, so as not to be too prolix. And I only say unto you, that during the course of the two first and two second Moons, every Saturday when ye perform the Orison, ye shall also burn the Perfume as well in the morning as in the evening; and in the two third and last Moons ye shall make the Prayer and the Perfume thrice daily.

Now here hath the last part of the time arrived here therefore open ye your eyes and be attentive, and govern yourselves in everything and every place in the way which I have written unto you. Have confidence in God, because if even until then ye have faithfully observed mine instructions which I have given unto you, and if your Orisons shall have been made with a righteous heart and with devotion, there is no manner of doubt that all things will appear easy unto you, and your own spirit and your understanding will teach you the manner in which you should conduct yourself in all points; because your Guardian Angel is already about you, though Invisible, and conducteth and governeth your heart, so that you shall not err. The two Moons being finished, in the morning ye shall commence all that is commanded in the Ninth Chapter,<sup>53</sup> and further observe this present Chapter.

When first ye shall enter into the Oratory, leave your shoes without, and having opened the window,<sup>54</sup> ye shall place the lighted coals in the Censer which<sup>55</sup> you shall have brought with you, you shall light the Lamp, and take from the Cupboard of the Altar your two Vestments, the Crown, the Girdle and the Wand, placing them upon the Altar. Then take the Sacred Oil in your left hand, cast some of the Perfume upon the Fire, and place yourself upon your knees,<sup>56</sup> praying unto the Lord with fervour.

#### THE ORISON.

“O LORD GOD of Mercy; God, Patient, Most Benign and Liberal; Who grantest Thy Grace in a thousand ways, and unto a thousand generations; Who forgettest the iniquities, the sins, and the transgressions of men; in Whose Presence none is found innocent; Who visitest the transgressions of the father upon the children and nephews unto the third and fourth generation; I



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know my wretchedness, and that I am not worthy to appear before Thy Divine Majesty, nor even to implore and beseech Thy Goodness and Mercy for the least Grace. But, O Lord of Lords, the Source of Thy Bounty is so great, that of Itself It calleth those who are ashamed by reason of their sins and dare not approach, and inviteth them to drink of Thy Grace. Wherefore, O Lord my God, have pity upon me, and take away from me all iniquity and malice; cleanse my soul from all the uncleanness of sin; renew within me my Spirit, and comfort it, so that it may become strong and able to comprehend the Mystery of Thy Grace, and the Treasures of Thy Divine Wisdom. Sanctify me also with the Oil of Thy Sanctification, wherewith Thou hast sanctified all Thy Prophets; and purify in me therewith all that appertaineth unto me, so that I may become worthy of the Conversation of Thy Holy Angels and of Thy Divine Wisdom, and grant unto me the Power which Thou hast given unto Thy Prophets over all the Evil Spirits. Amen. Amen.”

This is the Prayer which I myself made use of in my Consecration; the which I give not here to confine you (to a certain form), nor to oblige you to employ the same, nor to tell it you over as I would to a parrot whom I should wish to teach to talk; but only and solely to give unto you an idea of the manner in which we should pray.

Having finished your Orison, rise from your knees, and anoint the centre<sup>57</sup> of your forehead with a little of the Sacred Oil; after this dip your finger into the same Oil, and anoint therewith the four upper corners of the Altar. Touch also with this Holy Oil the Vestments, the Girdle, the Crown, and the Wand, on both sides. You shall also touch the Doors and the Windows of the Oratory. Then with your finger dipped in the Oil you shall write upon the four sides of the Altar these words, so that they may be perfectly clearly written on each side:—

“In whatever place it may be wherein Commemoration of My Name shall be made, I will come unto you and I will bless you.”

This being done the Consecration is finished, and then ye shall put the White Tunic and all the other things into the Cupboard of the Altar. Then kneel down and make your ordinary prayer, as is laid down in the Third Chapter;<sup>58</sup> and be well ware to take no consecrated thing out of the Oratory; and during the whole of the ensuing period ye shall enter the Oratory and celebrate the Office with naked feet.

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### THE THIRTEENTH CHAPTER.

#### CONCERNING THE CONVOCATION OF THE GOOD SPIRITS.

**W**E are now arrived at a point at which ye shall be able to see clearly, having duly followed out and observed the instructions which I have given unto you, and having during all this time served God your Creator with a perfect heart. We are now arrived at the term, wherefore the following morning rise betimes, neither wash yourselves at all nor dress yourselves at all in your ordinary clothes; but take a Robe of Mourning; enter the Oratory with bare feet; go unto the side of the Censer, take the ashes therefrom and place them upon your head; light the Lamp; and put the hot coals into the Censer; and having opened the windows, return unto the door. There prostrate yourself with your face against the ground, and order the Child<sup>59</sup> to put the Perfume upon the Censer, after which he is to place himself upon his knees before the Altar; following in all things and throughout the instructions which I have given unto you in the last chapter of the First Book, to which I am here referring.<sup>60</sup> Humiliate yourself before God and His Celestial Court, and commence your Prayer with fervour, for then it is that you will begin to enflame yourself in praying, and you will see appear an extraordinary and supernatural Splendour which will fill the whole apartment, and will surround you with an inexpressible odour, and this alone will console you and comfort your heart so that you shall call for ever happy the Day of the Lord. Also the Child<sup>61</sup> will experience an admirable feeling of contentment in the presence of the Angel. And you shall continue always your Prayer redoubling your ardour and fervour, and shall pray the Holy Angel that he may deign to Sign, and write upon a small square plate of silver (which you shall have had made for this purpose and which you shall have placed upon the Altar) another Sign if you shall have need of it in order to see him; and everything which you are to do. As soon as the Angel shall have made the Sign by writing, and that he shall have written down some other counsel which may be necessary unto you, he will disappear, but the splendour will remain. The which the Child having observed, and made the sign thereof unto you, you shall command him to bring you quickly the little plate of silver, and that which you find written thereon you shall at once copy, and order the Child to replace it upon the Altar. Then you shall go forth from the Oratory and leave the Window open, and the Lamp alight, and during this whole day you shall not enter into the Oratory; but shall make preparation for the day following; and during the day you shall speak to none, nor make answer, even were it your own wife or children or servants; except to the Child whom you can send away. Also you shall beforehand have set your affairs in order, and so arranged

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them that no embarrassment may be caused you thereby, which might distract your attention. In the evening when the Sun shall be set, you shall eat but soberly; and then you shall go to rest alone; and you shall live separated from your wife during these days.

During Seven Days shall you perform the Ceremonies without failing therein in any way; namely, the Day of the Consecration, the Three Days of the Convocation of the Good and Holy Spirits, and the Three other Days of the Convocation of the Evil Spirits.

Now the second morning after, you are to be prepared to follow the counsel which the Angel will have given you. You will go early unto the Oratory, you will place the lighted charcoal and perfumes in the Censer, you are to relight the Lamp if it be (by that time) extinguished; and wearing the same Robe of Mourning as of the day before, prostrate with your face towards the ground, you shall humbly pray unto and supplicate the Lord that He may have pity on you, and that He may deign to fulfil your prayer; that He will grant unto you the vision of His Holy Angels, and that the Elect Spirits may deign to grant unto you their familiar converse. And thus shall ye pray unto the utmost degree that shall be possible unto you, and with the greatest fervour that you can bring into action from your heart, and this during the space of two or three hours. Then quit the Oratory, returning thither at midday for another hour, and equally again in the evening; then you shall eat after the manner aforesaid, and go to rest. Understand also that the odour and the splendour will in nowise quit the Oratory.

The third day being now arrived, you shall act thus. The evening (before) you shall wash your whole body thoroughly; and in the morning, being dressed in your ordinary garments, you shall enter into the Oratory, but with naked feet. Having placed the Fire and the Perfumes in the Censer, and lighted the Lamp, you shall put on the White Vestment, and place yourself on your knees before the Altar, to render thanks to God for all His benefits, and firstly for having granted unto you a Treasure so great and so precious. You shall render thanks also unto the Holy Guardian Angels, praying unto them that henceforward they will have you in their care for the whole period of your life; also that he<sup>62</sup> will never abandon you, that he will lead you in the Way of the Lord, and that he will watch carefully over you to assist you, and consent unto the present Operation of the Sacred Magic, so that you shall have such Force and Virtue that you may be able to constrain the Spirits accursed of God, unto the Honour of your Creator, and for your own good and that of your neighbour.

And then shall you first be able to put to the test whether you shall have well employed the period of your Six Moons, and how well and worthily you shall have laboured in the quest of the Wisdom of the Lord; since you shall see your Guardian Angel appear unto you in unequalled beauty; who also will

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converse with you, and speak in words so full of affection and of goodness, and with such sweetness, that no human tongue could express the same. He will animate you unto your great content in the fear of God, making you a recital of the blessings which you have received from God; and bringing unto your remembrance the sins by which you have offended Him during the whole period of your life, will instruct you and give unto you the manner in which you shall be able to appease Him by a pure, devout, and regulated life, and by honest and meritorious actions, and such things as God shall ordain unto you. After this he will show unto you the True Wisdom and Holy Magic, and also wherein you have erred in your Operation, and how thenceforward you should proceed in order to overcome the Evil Spirits, and finally arrive at your desired ends. He will promise never to abandon you, but to defend and assist you during the whole period of your life; on condition that you shall obey his commands, and that you shall not voluntarily offend your Creator. In one word, you shall be received by him with such affection that this description which I here give unto you shall appear a mere nothing in comparison.

Now at this point I commence to restrict myself in my writing, seeing that by the Grace of the Lord I have submitted and consigned you unto a MASTER so great that he will never let you err.

Observe that on the third day you should remain in familiar conversation<sup>63</sup> with your Guardian Angel. You should quit the Oratory for a short time in the afternoon, remaining without about an hour; then for the rest of the day you shall remain therein, receiving from the Holy Angel distinct and ample information regarding the Evil Spirits and the manner of bringing them into submission, carefully writing down and taking notes of all these matters. Now, the Sun being set, you shall perform the Evening Orison with the ordinary Perfume, giving thanks unto God in particular for the very great Grace that He hath granted unto you in that day, there also supplicating Him to be propitious unto you and to aid you during your whole life, so that you shall never be able to offend Him. You shall also render thanks unto your Guardian Angel and beseech him not to abandon you. The Prayer being finished you will see that the Splendour will disappear. Then shall you quit the Oratory, closing the door, but leaving the windows open and the Lamp alight. You shall return as on the preceding days unto your apartment where you shall modestly recreate yourself, and eat your necessary food, then you shall go to rest until the following morning.

THE FOURTEENTH CHAPTER.

CONCERNING THE CONVOCATION OF THE SPIRITS.<sup>64</sup>

**T**HOUGH the following advice may be scarcely necessary for the most part, since I have already explained unto you all things necessary to be done; and also seeing that your Guardian Angel will have sufficiently instructed you in all that you should do; yet nevertheless I will here declare plainly certain matters unto you, with the idea rather of making the account of the Operation complete in this Book,<sup>65</sup> and also to give you every opportunity of possessing the matter thoroughly through reading these things many times; so that having received the Vision of the Angel, you may find yourself thoroughly instructed in all the essential points.

Having then reposed yourself during the night, you shall rise in the morning before dawn, and shall enter into the Oratory; and having placed the lighted Charcoal in the Censer, light the Lamp also. You shall then robe yourself, taking first the White Vestment, and over this you shall put on that<sup>66</sup>, of Silk and Gold, then the Girdle, and upon your head you shall place the Crown, and you shall lay the Wand upon the Altar. Then, having put the Perfume in the Censer you shall fall upon your knees, and pray unto Almighty God to grant you the Grace to finish your Operation unto the Praise and Glory of His Holy Name, and for your own use and that of your neighbour. Also you shall supplicate your Guardian Angel to aid you, and to govern your heart with his counsel, and all your senses. After this you shall take the Wand in your right hand, and pray unto God to give unto this Wand as much virtue, force, and power as He gave unto those of MOSES, of AARON, of ELIJAH, and of the other Prophets whose number is infinite.

Now place yourself beside the Altar looking towards the Door and the open Terrace; or if you be in the Country place yourself at the Western<sup>67</sup> side, and commence by summoning the Chief Spirits and Princes.

But your Angel will already have instructed you how to convoke them, and will have sufficiently impressed it on your heart.

And as well in this as in the Orison, we should never proceed and act by the mouth only or by written Conjurations alone; but with a free heart and intrepid courage; because it is certain that there is more difficulty in convoking the Evil Spirits<sup>68</sup> than the Good, which latter usually appear more readily when they are first called if it be by persons of good intent; while the Evil Spirits flee as much as possible all occasion of submitting themselves to man. This is wherefore he who wisheth to constrain them should be upon his guard, and follow out faithfully from point to point the instructions which his Guardian Angel will have given him, and that he impresseth them well upon his memory

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following them from point to point; seeing that while no Spirit Good or Evil can know the secrets of your heart before you yourself bring the same to light, unless God Who alone knoweth all things should manifest them; they (the Spirits) nevertheless can penetrate into and understand that which you are thinking by means of your actions and your words.<sup>69</sup> This is the reason why he who wisheth properly to convoke and conjure the Spirits, should first well consider the following Conjunction; and afterward perform it with feeling and freely by heart; and not by writing, because in using that composed by others, the Spirits thence judge that we ourselves are ignorant, and render themselves straightway more intractable and stubborn.<sup>70</sup> The Evil Spirits be about you, though invisible, and they keenly examine whether he who conjureth them is courageous or timid, whether he is prudent, and whether he hath a true faith in God Who can perform all things with ease. We can constrain them (the Spirits), and force them to appear; but a few words ill pronounced by an ill-intentioned person only produce an effect against the person himself who ignorantly pronounceth them; and an individual of such a character should in no way undertake this Operation, for such would be the true way to make a mock of God and to tempt Him.

### OF THE CONJURATIONS.

I have many times repeated unto you that the Fear of God is the principal subject of the instruction of your Guardian Angel, against which you should never commit any fault, even if it be but slight.

Firstly: You should perform the Conjunction in your mother tongue,<sup>71</sup> or in a language that you well understand, and conjure the Spirits by the authority of and their obedience to the Holy Patriarchs, rehearsing unto them examples of their ruin and fall, of the sentence which God hath pronounced against them, and of their obligation unto servitude; and how on one side and on another they have been vanquished by the Good Angels and by Wise Men; all which points you will have had plenty of opportunity to study in the Sacred Writings during the Six Moons (of preparation). Also you shall menace them, in case they are unwilling to obey, with calling unto your aid the Power of the Holy Angels over them. Your Guardian Angel will also have instructed you to perform this Convocation with modesty, and in no wise to be timid, but courageous, yet in moderation, however, without too overbearing hardness and bravery. And in case of their being inclined to resist, and unwilling to obey you, you must not on that account give way to anger, because thus you will only do injury to yourself; and they will ask nothing better, it being exactly what they would be endeavouring to do; but (on the contrary) with an intrepid heart, and putting your whole trust in God, with a tranquil heart you shall exhort them to yield, letting them see that you have put all your

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confidence in the Living and Only God, reminding them how powerful and potent He is; thus, therefore, govern yourself, using prudence towards them.

And communicate unto them also the Form<sup>72</sup> in the which you wish them to appear; the which you can not determine, nor even themselves, but you ought the evening before to have demanded this from your Guardian Angel, who knoweth better than you your nature and constitution, and who understandeth the forms which can terrify you, and those of which you can support the sight.<sup>73</sup>

And you must not think that this can be done otherwise, as certain Accursed Persons write; that is to say, by means of Seals, and Conjurations, and Superstitious Figures, and Pentacles, and other Abominations, written by Diabolical Enchanters;<sup>74</sup> for this would be the coin wherewith the Hideous SATAN would buy you for his slave.

But let your whole trust be in the Arm, the Power, and the Force of God Almighty; then shall you be in all safety, and the Guard of your Angel will defend you from all dangers. This is why you should have good courage, and have confidence that no adversity can happen unto you. Observing then the doctrine that your Angel will have given unto you, and persevering in placing all your trust in God, at length they will appear in the form commanded upon the Terrace, upon the sand; when, according to the advice and doctrine received from your Holy Angel, and as I will clearly teach you in the following Chapter, you shall propound your demand, and you shall receive from them their oath.<sup>75</sup>

The Spirits which we should convoke on the first day are the Four Superior Princes,<sup>76</sup> whose Names will be written in the Nineteenth Chapter, and this is the Conjunction of the First Day.

### THE CONJURATION OF THE SECOND DAY.

On the following day, having performed the ordinary Orison, and the aforesaid Ceremonies, you shall briefly repeat the aforesaid Conjunction unto the said Spirits, bringing to their remembrance their promises and Oaths made on the preceding day to send unto you the Eight Sub-Princes;<sup>77</sup> and address the Conjunction unto all the Twelve together, and in a little while they will appear visibly, the Eight Sub-Princes in the form which hath been commanded them; and they will promise and swear unto you (allegiance), as will be more fully shown in the following Chapter.

The Names of the Eight Sub-Princes are described hereafter in the Nineteenth<sup>78</sup> Chapter.

### THE CONJURATION OF THE THIRD DAY.

The Conjunction of the Third Day is the same as that of the Second Day, seeing that we are then to remind the Eight Sub-Princes of their Promises and

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Oaths (of Allegiance); and we are to call and convoke them with all their adherents, and then they do appear once more in visible forms, the whole particular cohorts of each will appear also invisibly, surrounding the Eight Sub-Princes. But while invoking God your Lord for strength and surety, and your Holy Angel for counsel and assistance, never forget what the latter will have taught you, for it is a necessary point.

Here followeth the Fifteenth Chapter which teacheth what we should demand from the Spirits, who are divided into three classes.



OF ABRAMELIN THE MAGE

THE FIFTEENTH CHAPTER.

CONCERNING WHAT YOU SHOULD DEMAND OF THE SPIRITS WHO ARE DIVIDED INTO THREE DIFFERENT TROOPS AND CONVOKED ON THREE SEPARATE DAYS.

**T**HE Demands we should make to the Spirits are of three different kinds.

THE FIRST DEMAND.

The Demand of the First Day when the Four Superior Princes shall have visibly appeared, you shall make according unto the Order of the Angel:

Firstly: The Proposition by what Virtue, Power and Authority you make your demands unto them; that is to say by the Virtue of God our Lord Who hath made them subject unto all His creatures, and brought them to your feet.<sup>79</sup>

Secondly: <sup>80</sup>That your object is not at all a malign curiosity, but (one tending) unto the Honour and Glory of God, and to your own good and that of all the Human Race. That further, every time that you shall summon them, by whatever Sign or Word, and in whatever Time and Place, and for whatever occasion and service, they shall have to appear immediately without any delay, and obey your commands. And that in case they shall have some legitimate hindrance hereto, they are to send unto you some other Spirits assigning then and there such as shall be capable and potent to accomplish and obey your will and your demand in their place. And that they shall promise and swear to observe this by the most rigorous judgment of God, and by the most severe punishment and chastisement of the Holy Angels, inflicted upon them. And that they will consent to obey, and that the Four Sovereign Princes will name unto you the Eight Sub-Princes, whom they will send in their place to take the Oath as I have already said, to appear at once on the following morning when commanded by you; and that they will duly send the Eight Sub-Princes.

For greater certainty, quit the Altar now, and go towards the Door which openeth on to the Terrace, advancing your right hand beyond.<sup>81</sup> Make each one of them touch the Wand, and take the Oath upon that Wand.

THE DEMAND OF THE SECOND DAY.

THE Eight Sub-Princes being invoked, you shall make unto them the same demand and the same admonition which you have (already) made unto the Four Sovereign Princes. And further you shall request from these four, that is to say, from ORIENS, PAIMON, ARITON, and AMAIMON; that each of them shall assign and consign unto you your Familiar Spirit, which from the day of your birth they are compelled to give unto you. These will be given and

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furnished unto you with their dependants and will afterwards obey you. It is for you to demand from these the other Spirits which you may wish to have; but seeing that they be infinite in number, and one more skilful in service than another, one for one matter, another for another; you shall make a selection of the Spirits whom you wish, and you shall put outside upon the Terrace a written list of their names for the Eight Sub-Princes (to see), and you shall require from these (latter) the Oath, as you did from the Four Superior Princes, that the following morning they shall have to appear before you together with all the Spirits whose names you shall have given in writing, and also your Familiar Spirits.

### THE DEMAND OF THE THIRD DAY.

THE Eight Sub-Princes having presented all the Spirits as you have directed them, you shall command that ASTAROT<sup>82</sup> with all his following shall appear visibly in the Form which the Angel shall have prescribed unto you; and immediately you shall see a Great Army, and all under the same Form. You shall propound unto them the same demand, which you have already made unto the Princes, and you shall cause them to take Oath to observe the same; that is to say, that every time that you shall call one of them by his name, that he shall at once appear in such Form and Place as shall please you, and that he shall punctually execute that which you shall have commanded him. All having sworn, you shall put outside the entry<sup>83</sup> of the Door, all the Signs of the Third Book which belong unto ASTAROT,<sup>84</sup> alone, and make him swear thereon, also ordaining unto them<sup>85</sup> that in cases when it may not seem fit unto you to command them verbally, that as soon as you shall take one of these Signs in your hand and move it from its place that the Spirit marked in the Sign shall do and execute that which the Sign beareth, and that which your intimation<sup>86</sup> joined thereto shall indicate; also that in the case that in the Sign<sup>87</sup> none of them shall be specially named, that all in general shall be obliged promptly and readily to perform the Operation commanded; and that if also in the time to come, other (Signs or) Symbols be made by you which be not here<sup>88</sup> included, that then also they (the Spirits under Astarot) shall be equally bound to observe and execute them also. And when the Oath hath been taken, cause the Prince in the Name of the rest to touch the Wand.

After this, remove those Symbols from the Doorway; and call MAGOT, and after him ASMODEE, and lastly BELZEBUD; and act with all these as you have done with ASTAROT; and all their Symbols having been sworn unto, put them aside in order in a certain place, so arranged that you can easily distinguish one from another, as regards the subject, operation, or effect, for which they have been made, and unto which they belong.

This being done, you shall call ASTAROT and ASMODEE together, with their common Servitors,<sup>89</sup> and shall propound unto them their Symbols; and

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having made them swear in the forementioned manner, you shall call in similar fashion ASMODEE and MAGOT, with their Servitors, and shall make them take oath upon their Signs in the aforesaid manner.

And thus shall you observe this method with the Four other Sub-Princes;<sup>90</sup> but first of all convoke them with their common Servitors, and make them swear upon the common Signs, then AMAIMON and ARITON together, and finally each one apart, as in the first case.<sup>91</sup>

And when you have put back all the Symbols into their proper place, request from each of these last Four<sup>92</sup> your Familiar Spirit, and make them repeat its Name, which you shall at once write down, together with the time during which they shall be obliged to serve you. Then you shall propound unto them the Signs of the Fifth Chapter of the Third Book;<sup>93</sup> and shall make them not only swear upon these Symbols (collectively), but also each one (separately), that from this time forward he will observe duly and with diligence the six hours destined;<sup>94</sup> and you shall cause them to promise to serve you with fidelity, performing all which they are obliged to do, and that you shall command their (services); and that they shall not in the slightest degree be false and lying as regardeth you; also, that if by chance you should assign over one of them unto another person, that he shall act as faithfully by him as by yourself; and, lastly, that they are to fulfil, perform, and execute, that which God for their Chastisement hath destined unto them for Sentence (of Judgment).

You shall then observe this form with all the Princes, and until:all the Symbols shall be sworn to, with the Four Familiar Spirits and the others dominating (them).

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### THE SIXTEENTH CHAPTER.

#### CONCERNING THE SENDING THEM AWAY.

**C**ONCERNING the sending away of the Spirits as well during the Three Days, as hereafter:

It is not necessary to observe many Ceremonies in order to send away the Spirits,<sup>95</sup> because they themselves are only too glad to be far away from You. This is wherefore you need not otherwise license them to depart; that is to say that during the Three Days, having finished speaking with the Four Sovereign Princes, and afterwards with the Eight Sub-Princes, and received their Oath (of allegiance), you shall say unto them that for the present they can go unto their destined place; and that every time that they shall be summoned, let them remember their Oath made upon the Symbols.

(And you shall send away) the Familiar Spirits and all other Spirits with the aforesaid words.

It is true, however, that as regardeth the Familiar Spirits you shall tell them that at the time when they are on guard-duty they shall remain near you visible or invisible, in whatever form shall please you, in order to serve you during the destined Six Hours.

THE SEVENTEENTH CHAPTER.

WHAT WE SHOULD ANSWER UNTO THE INTERROGATIONS OF THE SPIRITS, AND HOW WE SHOULD RESIST THEIR DEMANDS.

**T**HE Wicked Devil knoweth full well that you are in no way obliged unto him, and that you have commenced this Operation under the Grace and Mercy of God, and under the protection and defence of the Holy Angels; nevertheless, he will not fail to try his fortune, and he will seek to turn you aside from the Veritable Path; but be you constant and courageous, and swerve not in any way, either to the right hand or to the left. If he showeth himself proud with you, render unto him the like, and in your turn show him your pride. If he be humble, be in no wise too rude and severe toward him, but be moderate in all things. If he asketh you some matter, you shall make answer unto him according to the instruction which the Guardian Angel shall have given you; and understand that the Four Princes,<sup>96</sup> more than all the rest, will powerfully tempt you, saying unto you "*Who is he who hath given thee so great authority?*" They will reproach you with your hardihood and presumption in summoning them, knowing how powerful they are, and contrariwise, how weak and sinful you yourself are. They will reproach you with your sins, and will especially seek to dispute with you concerning your religion and your faith in God: if you be a Jew they will tell you that your faith and your religion have been refuted by God Himself, and that you observe not the True Law as it should be (observed): also if you be a Pagan they will say, What hath God to do with you or His Creatures either, seeing that you know not God? if you be a Christian they will say unto you, What business is it of yours to have to do with Hebrew Ceremonies which are tainted with idolatry, and the like? But let none of this disquiet you in the least; answer them in few words, and laughingly, that it is none of their business to discuss these matters with you, and to deliver their opinions concerning them; and that although you may be a worthless wretch and a great sinner, you will yet hope that the True and Only God, Who hath created the Heaven and the Earth, and Who hath condemned them<sup>97</sup> and brought them into submission under your feet, will forgive you your sins, both now and in future, whatever may be the religion which you profess. (Further that) you wish to know, understand, confess, and honour no other than the Great and Only God, the Lord of Light, by Whose Power, Virtue, and Authority you command them to obey you.

When you shall have spoken unto them thus, then will they sing another song, telling you that if you wish them to serve and to be obedient unto you,

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that you must first come to terms with them. Then shall you answer them on this wise:

“God our Lord hath condemned and sentenced you<sup>98</sup> to serve me, and I do not treat as an equal with those who are accustomed to obey”.

Then will they demand of you some sacrifice or courtesy if you wish to be served and obeyed promptly. You shall reply that sacrifice is not to be made unto them, but rather unto the only God.

They will then entreat you not to hinder or bring to shame by means of this Wisdom any of their Devotees and Enchanters in their operations and enchantments. You shall then make answer that you are obliged to pursue the Enemies of God and the Lord, and to repress their malice, and also to save and defend your neighbour, and any who are offended and hurt by them.

Then with much verbiage, and an infinitude of different ways will they make severe attacks upon you, and even the Familiar Spirits will rise up against you in their turn. These latter will demand and beseech of you that you will in no way give them over unto others (to serve them). Hold firm, however, and promise nothing either to one class (of Spirits) or another; but reply to them that every true and brave man is obliged to aid and serve his friends to the best of his ability, and with all his possessions, among the which they must assuredly also be comprised.

When at length they see that they have lost all hope of making you prevaricate, and that they can obtain nothing notwithstanding all their requests; they will definitely surrender, and will ask nothing else of you unless it be that you shall not be too rude and insulting in commanding them. You shall make answer to this, that if they prove themselves to be obedient and prompt in serving you, that it may be that your Angel, by whose instruction and command you are governing yourself, may instruct you not to be so rigid and severe with them if they shall obey, and that in such case you will act as may be right.

THE EIGHTEENTH CHAPTER.

HOW HE WHO OPERATETH SHOULD BEHAVE AS REGARDETH THE SPIRITS.

**W**E have already seen how one should constrain the Spirits, and what one should ask of them; also how to dismiss them without hurt, and how we should make answer unto their demands and presentments.<sup>99</sup>

All that I am about to say unto you now is superfluous, because it is certain that any one who shall have observed with a true heart and firm resolution the advice which I have given regarding the Six Moons, will be instructed with so much thoroughness and clearness by his Guardian Angel, that no doubtful point will present itself which he will not be able easily to clear up of himself.

We have also already sufficiently shown how on every or any occasion, he who operateth should comport himself as regardeth the Spirits; that is to say as their Lord, and not as their Servitor. Yet in all matters there should be a reasonable mean, seeing that we are not treating with men, but with Spirits, of whom each one knoweth more than the whole Universe together.

Now if you shall make some demand unto a Spirit, and he shall refuse to execute it; first well and carefully examine and consider whether it be in the power and nature of the Spirit to whom you make such demand, to fulfil the same. For one Spirit knoweth not all things, and that which appertaineth unto the one, another knoweth not. For this reason, see that ye well take heed before endeavouring to force them to perform a matter. Yet if, however, the Inferior Spirits be disobedient, you shall call their Superiors, and remind them of the oaths which they have taken unto you, and of the chastisement which awaiteth the breaking of such vows.

And immediately, on beholding your steadfastness, they will obey you; but should they not, you ought then to invoke your Guardian Angel, whose chastisement they will quickly feel.

Yet, notwithstanding, we should never employ harsh means, in order to have that which we can obtain by gentleness and courtesy.<sup>100</sup>

If during the Invocation they should appear with tumult and insolence, fear nothing; neither give way to anger; but appear to make no account thereof. Only show them the Consecrated Wand, and if they continue to make a disturbance, smite upon the Altar twice or thrice therewith, and all will be still.

It should be noted, that after you shall have licensed them to depart, and they shall have disappeared, you shall take the Censer from the top of the

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Altar, and having put perfume therein, take it out of the Oratory on to the Terrace whereon the Spirits shall have appeared, and you shall perfume the place all round; for otherwise the Spirits might work some evil unto persons entering by chance therein.

Now should you be willing to content yourself with the Symbols which be in the Third Book here following; you shall the day after take away all the Sand from the Terrace and cast it into a secret place; but above all things take care not to throw it either into a river or into the navigable sea.

But should you desire to procure for yourself various other Symbols and Secrets, leave the Sand and all things in place, as we shall also describe more particularly in the last chapter.

Also, should you wish it, you can retain your arrangements in place, and keep the Apartment of the Oratory proper and clean, as well as the Altar; which latter you may place in a corner, should it incommode you in the centre of the room. For in this Apartment, if it be not contaminated nor profaned, you may every Saturday enjoy the presence of your Guardian Angel; the which is one of the most sublime things which you can desire in this Sacred Art.



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THE NINETEENTH CHAPTER.

A DESCRIPTIVE LIST OF THE NAMES OF THE SPIRITS WHOM WE MAY  
SUMMON TO OBTAIN THAT WHICH WE DESIRE.

**I** WILL here give a very exact description of many Spirits, the which (names) either altogether or in part, or else as many of them as you may wish, you should give written upon paper unto the Eight SubPrinces, on the Second Day of the Conjuraton. Now all these (Spirits) be those who will appear on the Third Day, together with their Princes. And these (Spirits) be not vile, base, and common, but of rank, industrious, and very prompt unto an infinitude of things. Now their Names have been manifested and discovered by the Angels, and if you should wish for more the Angel will augment them for you as far as you shall wish; seeing that their number is infinite.

The Four Princes and Superior Spirits be:

LUCIFER.      LEVIATAN.      SATAN.      BELIAL,

The Eight Sub-Princes be:

ASTAROT.      MAGOT.      ASMODEE.      BELZEBUD.  
ORIENS.      PAIMON.      ARITON.      AMAIMON.

The Spirits common unto these Four Sub-Princes, namely:

ORIENS.	PAIMON.	ARITON.	AMAIMON.
		be:	
HOSEN	SARAPH.	PROXOSOS.	HABHI.
ACUAR.	TIRANA.	ALLUPH.	NERCAMAY.
NILEN.	MOREL.	TRACI.	ENAIA.
MULACH.	MALUTENS.	IPARKAS.	NUDITON.
MELNA.	MELHAER.	RUACH.	APOLHUN.
SCHABUACH.	MERMO.	MELAMUD.	POTER.
SCHED.	EKDULON.	MANTIENS.	OBEDAMA.
SACHIEL.	MOSCHEL.	PEREUCH.	DECCAL.
ASPERIM.	KATINI.	TORFORA.	BADAD.
COELEN.	CHUSCHI.	TASMA.	PACHID.
PAREK.	RACHIAER.	NOGAR.	ADON.
TRAPIS.	NAGID.	ETHANIM.	PATID.
PAREHT.	EMPHASTISON.	PARASEH.	GEREVIL.

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ELMIS.	ASMIEL.	IRMINON.	ASTUREL.
NUTHON.	LOMIOL.	IMINK.	PLIROK.
TAGNON.	PARMATUS.	IARESIN.	GORILON.
LIRION.	PLEGIT.	OGILEN.	TARADOS.
LOSIMON.	RAGARAS.	IGILON.	GOSEGAS.
ASTREGA.	PARUSUR.	IGIS.	AHEROM.
IGARAK.	GELOMA.	KILIK.	REMORON.
EKALIKE.	ISEKEL.	ELZEGAN.	IPAKOL.
HARIL.	KADOLON.	IOGION.	ZARAGIL.
IRRORON.	ILAGAS.	BALALOS.	OROIA.
LAGASUF.	ALAGAS.	ALPAS.	SOTERION.
ROMAGES.	PROMAKOS.	METAFEL.	DARASCON.
KELEN.	ERENUTES.	NAJIN.	TULOT.
PLATIEN.	ATLOTON.	AFARORP.	MORILEN.
RAMARATZ.	NOGEN.	MOLIN.	

(= 111 Spirits Servient.)

These be the Spirits common unto  
ASTAROT and ASMODEE, viz.:

AMANIEL.	ORINEL.	TIMIRA.	DRAMAS.
AMALIN.	KIRIK.	BUBANA.	BUK.
RANER.	SEMLIN.	AMBOLIN.	ABUTES.
EXTERON,	LABOUX.	CORCARON.	ETHAN.
TARET.	DABLAT.	BURIUL. <sup>101</sup>	OMAN.
CARASCH.	DIMURGOS.	ROGGIOL.	LORIOI.
ISIGI.	TIORON.	DAROKIN.	HORANAR.
ABAHIN.	GOLEG.	GUAGAMON.	LAGINX.
ETALIZ.	AGEI.	LEMEL.	UDAMAN.
BIALOT.	GAGALOS.	RAGALIM.	FINAXOS.
AKANEF.	OMAGES.	AGRAX.	SAGARES.
AFRAY.	UGALES.	HERMIALA.	HALIGAX.
GUGONIX.	OPILM.	DAGULER.	PACHEI.
NIMALON.			

(= 53 Spirits Servient.)

These be the Spirits common unto  
AMAEMON and ARITON,  
viz.:

HAUGES.	AGIBOL.	RIGOLEN.	GRASEMIN.
ELAFON.	TRISAGA.	GAGALIN.	CLERACA.

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ELATON.            PAFESLA.  
 (= 10 Spirits Servient.)

These be the Spirits in common between  
 ASMODEE and MAGOT,  
 viz.:

TOUN.	MAGOG.	DIOPOS.	DISOLEL.
BIRIEL.	SIFON.	KELE.	MAGIROS.
SARTABAKIM.	LUNDO.	SOBE.	INOKOS.
MABAKIEL.	APOT.	OPUN.	

(= 15 Spirits Servient.)

The following be those of  
 ASTAROT,  
 viz.:

AMAN.	CAMAL.	TOXAI.	KATARON.
RAX.	GONOGIN.	SCHELAGON.	GINAR.
ISIAMON.	BAHAL.	DAREK.	ISCHIGAS.
GOLEN.	GROMENIS.	RIGIOS.	NIMERIX.
HERG.	ARGILON.	OKIRI.	FAGANI.
HIPOLOS.	ILESON.	CAMONIX.	BAFAMAL.
ALAN.	APORMENOS.	OMBALAT.	QUARTAS.
UGIRPEN.	ARAEX.	LEPACA.	KOLOFE.

(= 32 Spirits Servient.)

These be those of  
 MAGOT and KORE,  
 viz.:

NACHERAN.	KATOLIN.	LUESAF.	MASaub.
URIGO.	FATURAB,	FERSEBUS.	BARUEL.
UBARIN.	BUTARAB.	ISCHIRON.	ODAX.
ROLER.	AROTOR.	HEMIS.	ARPIRON.
ARRABIN.	SUPIPAS.	FORTESON.	DULID.
SORRIOLENEN.	MEGALAK.	ANAGOTOS.	SIKASTIN.
PETUNOF	MANTAN.	MEKLBOC.	TIGRAFON.
TAGORA.	DEBAM.	TIRAIM.	IRIX.
MADAIL.	ABAGIRON.	PANDOLI.	NENISEM.
COBEL.	SOBEL.	LABONETON.	ARIOTH.

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MARAG.	KAMUSIL.	KAITAR.	SCHARAK.
MAISADUL.	AGILAS.	KOLAM.	KILIGIL.
CORODON.	HEPOGON.	DAGLAS.	HAGION.
EGAKIREH.	PARAMOR.	OLISERMON.	RIMOG.
HORMINOS.	HAGOG.	MIMOSA.	AMCHISON.
ILARAX.	MAKALOS.	LOCATER.	COLVAM.
BATTERNIS			

(65 Spirits Servient.)

Those of

ASMODEE

be:

ONEI.	ORMION.	PRECHES.	MAGGID.
SCLAVAK.	MEBBESSER.	BACARON.	HOLBA.
HIFARION.	GILARION.	ENIURI.	ABADIR.
SBARIONAT.	UTIFA.	OMET.	SARRA.

(= 16 Spirits Servient.)

These be those of

BELZEBUD,

viz.:

ALCANOR.	AMATIA.	BILIFARES.	LAMARION.
DIRALISEN.	LICANEN.	DIMIRAG.	ELPONEN.
ERGAMEN.	GOTIFAN.	NIMORUP.	CARELENA.
LAMALON.	IGURIM.	AKIUM.	DORAK.
TACHAN.	IKONOK.	KEMAL.	BILICO.
TROMES.	BALFORI.	AROLEN,	LIROCHI.
NOMINON.	IAMAI.	AROGOR.	HOLASTRI.
HACAMULI.	SAMALO.	PLISON.	RADERAF.
BOROL.	SOROSMA. <sup>102</sup>	CORILON.	GRAMON.
MAGALAST.	ZAGALO.	PELLIPIS.	NATALIS.
NAMIROS.	ADIRAEI.	KABADA.	KIPOKIS.
ORGOSIL.	ARCON.	AMBOLON.	LAMOLON.
BILIFOR.			

(= 49 Spirits Servient.)

These be of

ORIENS, viz.:

SARISEL.	GASARONS.	SOROSMA. <sup>103</sup>	TURITEL.
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BALAKEN.            GAGISON.            MAFALAC.            AGAB.  
 (= 8 Spirits Servient.)

These be of

PAIMON,  
 viz.:

AGLAFOS.	AGAFALI.	DISON.	ACHANIEL.
SUDORON.	KABERSA.	EBARON.	ZALANES.
UGOLA.	CAME.	ROFFLES.	MENOLIK.
TACAROS.	ASTOLIT.	RUKUM.	

(= 15 Spirits Servient.)

These be of

ARITON,  
 viz.:

ANADER.	EIKOROK.	SIBOLAS.	SARIS.
SEKABIN.	CAROMOS.	ROSARAN.	SAPASON.
NOTISER.	FLAXON.	HAROMBRUB.	MEGALOSIN.
MILIOM.	ILEMLIS.	GALAK.	ANDROCOS.
MARANTON.	CARON.	REGINON.	ELERION.
SERMEOT.	IRMENOS.		

(= 22 Spirits Servient.)

These be those of

AMAIMON, VIZ.

ROMEROC.	RAMISON.	SCRILIS.	BURIOL.
TARALIM.	BURASEN.	AKESOLI.	EREKIA.
ILLIRIKIM.	LABISI.	AKOROS.	MAMES.
GLESI.	VISION.	EFFRIGIS.	APELKI.
DALEP.	DRESOP.	HERGOTIS.	NILIMA.

(= 20 Spirits Servient.)

UNDER WHAT RULERS.	TOTAL OF SPIRITS SERVIENT.
Oriens, Paimon, Ariton, Amaymon	111
Ashtaroth and Asmodeus -	53
Amaymon and Ariton-	10
Asmodeus and Magoth-	15
Ashtaroth	32
Magoth and Koré	65

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Asmodeus	16
Beelzebub	49
Oriens	8
Paymon	15
Ariton	22
Amaymon	20
Total of Names of Servient Spirits	316

Infinite be the Spirits which I could have here set down, but in order not to make any confusion, I have thought fit to put only those whom I have myself employed, and whom I have found good and faithful in all the Operations wherein I have availed myself of them.

Also it is true that he who shall perform this Operation will be able thereafter, according to his need, to obtain (the names of) more.

### NOTES TO THE FOREGOING LISTS OF NAMES OF SPIRITS.

BY

S. L. MAC GREGOR-MATHERS.

I have thought it advisable to give as far as possible some idea of the Significations of these names of Spirits, which are for the most part derived from the Hebrew or Chaldee, and also from Greek and Latin and Coptic, etc.

#### THE CHIEF SPIRITS.

**LUCIFER:** From Latin, *Lux*, Light, and *Fero*, to bear, - A Light Bearer. There is a name "Lucifuge" also employed occasionally, from *Lux*, Light, and *Fugio*, to fly from, - He who shuns the Light.

**LEVIATAN:** From Hebrew, LVITHN (usually written Leviathan instead of Leviatan), - the Crooked or Piercing Serpent or Dragon.

**SATAN:** From Hebrew, ShTN, = an Adversary.

**BELIAL:** From Hebrew, BLIOL, = a Wicked One.

#### THE EIGHT SUB-PRINCES.

**ASTAROT:** From Hebrew, OSHTHRVTN, = flocks, crowds or assemblies. Usually written "Ashtaroth". Also a name of the Goddess Astarte; Esther is derived from the same root.

**MAGOT:** May be from Hebrew, MOVTH, = small stones or pebbles; or from MG, = a changing of camp or place; or from Greek, MAGOS, a magician. Usually written Maguth. Compare the French word "*Magot*," meaning "a sort of baboon," and also "a hideous dwarfish man"; this expression is often used in fairy-tales to denote a spiteful dwarf or elf. This Spirit has also been credited with presiding over hidden treasure. Larousse derives the name either from ancient French or German.

## OF ABRAMELIN THE MAGE

ASMODEE: Usually written "Asmodeus," and sometimes "Chashmodai". Derived by some from the Hebrew word "Asamod," to destroy or exterminate; and by others from the Persian verb "AZMONDEN," = to tempt, to try or prove. Some Rabbins say that Asmodeus was the child of the incest of Tubal-Cain and his sister Naafrfah. Others say that he was the Demon of impurity. Others again relate that he was employed by Solomon in the building of the Temple at Jerusalem; that he then attempted to dethrone Solomon, to put himself in his place; but that the King vanquished him and the Angel Gabriel chased him into Egypt, and there bound him in a Grotto. The Rabbins say that when Asmodeus was working at the building of the Temple, he made use of no metal tool; but instead of a certain stone which cut ordinary stone as a diamond will glass.

BELZEBUD: Also written frequently "Beelzebub", "Baalzebub", "Beelzebuth", and "Beelzeboul". From Hebrew, BOL, = Lord, and ZBVB, = Fly or Flies; Lord of Flies. Some derive the name from the Syriac "BEEL D'BOBO," = Master of Calumny, or nearly the same signification as the Greek word DIABOLOS, whence are derived the modern French and English "Diable" and "Devil".

ORIENS: These four names of Oriens, Paimon, Ariton and Amaymon, are usually allotted to the Evil Kings of the four quarters of the World. Oriens, from Latin, *Oriens*, = rising or Eastern. This name is also written Uriens, from Latin, *Uro*, = to burn, or devour with flame. It is probably from Uriens that a mediaeval title of the Devil, viz., "Sir Urien", is derived. The Name is also sometimes written "Urieus," from Latin, "URIOS", a title given to Jupiter as presiding over the Wind. Urieus is also derivable from the Greek Adj. "*Eurus, Eureia, Euru*," meaning vast or extensive. By the Rabbins he is also called SMAL, Samael, which is derived from the Hebrew root SML, which means "a figure, image, or idol". It is a name given in the Qabalah to one of the Chief Evil Spirits.

PAIMON: Is also frequently written "Paymon", and sometimes "Paimonia". Probably from Hebrew, POMN, = a tinkling sound or small bell. This is again derived from the Hebrew root POM, = to agitate, impel, or strike forward. The word POMN is employed in Exodus 28, 34; 28, 33; and 39, 25. Paimon is also called by the Rabbins by the title of OZAZL, Azazel, which is a name used in Leviticus with reference to the Scape-Goat. Its derivation is from OZ, = a Goat; and AZL, = to go away. It has frequently been warmly discussed whether the word in question means simply the Scape-Goat, or whether it signifies a Demon to whom that animal was dedicated. But in Rabbinic Demonology it is always used to mean one of the Chief Demons.

ARITON: It is also often called "Egyn," or "Egin". This name may be derived from the Hebrew root ORH, = to lay bare, to make naked. It may also be derived from the Greek word ARHRETON, = secret, or mysterious, in any sense good or bad. Egin, may be derivable from Hebrew, OGN, = to delay, hinder, or retard. There may also be a connection with the Greek Aix, AIGOS, = a Goat. This Spirit is also called by the Rabbins OZAL, Azael, from the root OZ, which means both a Goat, and also vigour, vehemence of force; thus having partly the same root as "Azazel".

AMAIMON: Also written frequently "Amaymon"; perhaps from the Greek word MAIMON, present participle of MAIMAO; and A as an enforcing particle; hence AMAIMON would mean "terrible violence and vehemence". This Spirit is also called by the Rabbins MHZAL, Mahazael, perhaps from the root MZ, = to consume, or devour. Amaymon is spoken of in the various mediaeval Magical works as being a very potent Spirit, and the use of a ring, with Magical characters to hold before the mouth while conversing with him, is recommended as a protection against his deadly, fiery, and poisonous breath.

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### THE SERVITORS OF ORIENS, PAYMON, ARITON AND AMAYMON.

- HOSEN: From Chaldaic, CHVSN, *chosen*, = Strong, Vigorous, Powerful.  
SARAPH: From Hebrew, SHRP, = to burn, or devour with fire.  
PROXOSOS: Perhaps from Greek, PROX, PROXOKOS, = a Kid.  
HABHI: From Chaidee, CHBA, or Hebrew, CHBH, = Hidden.  
ACUAR: From Hebrew, AKR, = a tiller of the earth.  
TIRANA: Perhaps from Hebrew, THRN, = the Mast of a Ship, also an Apple Tree.  
ALLUPH: From Hebrew, ALVP, = a Leader, a Duke; also a Bull, from his leading the herd.  
NERCAMAY: Perhaps from Hebrew, NOR, = a boy, and ChMH a companion.  
NILEN: *Perhaps* from NILUS, Latin, or NEILOS, Greek, = the River Nile.  
MOREL: Perhaps from Hebrew, MRH, = to rebel.  
TRACI: From Greek, TRACHUS, etc., = harsh, rude.  
ENAI: Perhaps from Hebrew, ONIH, = Poor, afflicted.  
MULACH: Probably the same as "Moloch," from Hebrew, MLK, to rule.  
MALUTENS: Perhaps from Hebrew, MOL, = to lie, or deceive, or prevaricate.  
IPARKAS: Probably from Greek, HIPARCHES, = a commander of cavalry, or leader of horse.  
NUDITON: Apparently from the Latin, NUDITAS, = nakedness, derived in its turn from NUDATUS.  
MELNA: Perhaps from Hebrew, LN, to abide or rest.  
MELHAER: Perhaps from Hebrew, ML, to cut off, or divide, and CHR, whiteness, purity.  
RUACH: From Hebrew, RVCH = Spirit.  
APOLHUN: From Greek, APOLLUON, Apollyon, = the Destroyer.  
SCHABUACH: From Arabic = to calm or assuage.  
MERM: From Coptic, MER, Across, and MOOU, Water, Across Water.  
MELAMUD: From Hebrew, MLMD, = stimulus to exertion.  
POTER: From Greek, POTER, = a drinking cup, or vase.  
SCHED: From Hebrew, ShDD, the Hebrew name for a devastating demon. But the Hebrew root ShD implies the same idea as the English words "To Shed" ; and signifies a female breast.  
EKDULON: Probably from Greek, EKDUO, = to despoil.  
MANTIENS: From Latin, MANTIENS, and Greek, MANTEIA, Prophesying, Divining.  
OBEDAMA: From Hebrew, OBD, = a servant. AMA = mother. But AMH = a maid-servant, whence Obedama should signify a womanservant.  
SACHIEL: Is a name frequently given in Magical works to an Angel of the Planet Jupiter.  
SKK = to cover or protect, but SCHH = to trample down.  
MOSCHEL: From Hebrew, MVSH, = to move oneself about.  
PEREUCH: Perhaps from Greek, PER and EUCHE, = concerning prayer, or given unto prayer.  
DECCAL: From Hebrew, DCHL, = to fear.  
ASPERIM: Perhaps from Latin, "ASPERSA", = Rude, Rigorous, Perilous, Dangerous.  
KATINI: From Hebrew, KTHN, = a tunic, whence the Greek word CHITON.  
TORFORA: From Hebrew, THOR, = a small knife, or lancet.  
BADAD: From Hebrew, BDD, = solitary.



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I have thus far given the probable derivations at length; but I shall, for the sake of brevity, here continue them without giving their roots and remarks thereon:

COELEN. Latin. Heavens.

CHUSCHI. Hebrew. Silent.

TASMA. Hebrew and Chaldaic. Weak.

PACHID. Hebrew. Fear.

PAREK. Hebrew. Roughness, Savage.

RACHIAR. Greek. Sea breaking on rocks.

NOGAR. Hebrew. Flowing.

ADON. Hebrew. Lord.

TRAPIS. Greek. Turning.

NAGID. Hebrew. A Leader.

ETHANIM. Hebrew. An Ass; a furnace.

PATID. Hebrew. Topaz.

PAREHT. Hebrew. Fruit.

EMPHASTISON. Greek. Image, Representation.

PARASEH. Chaldaic. Divided.

GEREVIL. Hebrew. Divining Lot, Sortflege.

ELMIS. Coptic. Flying.

ASMIEL. Hebrew. Storing up.

IRMINON. Greek. Supporting.

ASTUREL. Hebrew. Bearing authority.

NUTHON. Perhaps Coptic, Godlike; or Greek, piercing.

LOMIOL. Perhaps Hebrew. Binding, Bitter.

IMINK. Perhaps Coptic. Devouring.

PLIROK. Perhaps Coptic. Burning up.

TAGNON. Perhaps Greek. Heating.

PARMATUS. Greek and Latin. Shield-bearing.

IARESIN. Hebrew. Possessing.

GORILON. Coptic. Axe; Cleaving either to, or asunder; Bones.

LIRION. Greek. A lily.

PLEGIT. Perhaps Greek. Smiting, Smitten.

OGILEN. Hebrew. Round, Wheel.

## THE SACRED MAGIC

### THE TWENTIETH CHAPTER,

#### HOW THE OPERATIONS SHOULD BE PERFORMED.

**T**HE aforesaid Operation being finished, it is necessary, in order to render this instruction complete, to say how we should manage the Operations which he who operateth wisheth to put into practice.

Firstly, then, having come unto the end, and having obtained all that is necessary; you cannot sufficiently praise and honour God, and His Most Holy Name, even although you had a thousand tongues; neither also can you sufficiently magnify and thank your Holy Angel Guardian as he meriteth. However, you ought to render thanks proportionate to your estate and to the Great Treasure which you have received. It is necessary also that you should fully understand how you ought to enjoy these immense riches, so that they may not be in your hands unfruitful, or even harmful. Because this Art is like a Sword in your hand, capable of serving for all kinds of evil and for hurt unto your neighbour. But in putting it into practice for that sole end for which it hath been made, namely for vanquishing therewith the DEMON and Enemies, then shall you be making a good use hereof. I wish also further to give you some instruction upon certain necessary and principal points.

The Operation of the Spirits being finished, you shall continue a whole week to praise God; and as regardeth yourself personally, you shall do no servile work during the Seven Days, neither shall you make any Convocation of the Spirits in general, nor of the Familiars; and afterwards, when the Seven Days be passed, you shall commence to exercise your power, as shall be hereafter said:

(1) Take heed before all things to perform no Magical Operation soever, or Invocations of the Spirits on the Sabbath Day, during the whole period of your life, seeing that that day is consecrated unto God, and is the day on which you should repose and sanctify yourself, and you should solemnise it by prayers.

(2) Keep yourself as you would from the Eternal Fire, from manifesting unto any living being that which your Guardian Angel shall have confided unto you; excepting unto him who hath given unto you the Operation, unto whom you have as it were a greater obligation than unto your own father.

(3) As far as lieth in your power take heed in no way to make use of this Art against your neighbour; except for a just Vengeance; although I counsel

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you even in this particular to imitate God, who pardoneth even you yourself, and there is not in the world a more meritorious action than to pardon.

(4) In the case of your Angel dissuading you from some Operation, and forbidding you to do the same, keep well from becoming obstinate therein, for you would in such a case ever repent it.

(5) Fly all kinds of (Evil) Science, Magic, and Enchantments, because they be all Diabolical Inventions; also put no trust in books which teach them, though in appearance they may seem reliable to you, for these be nets which the perfidious BELIAL stretcheth out to take you.

(6) In conversing with Spirits Good or Evil, never employ words which you do not understand, because even so will you have shame and hurt.

(7) You shall never demand of your Guardian Angel any Symbol wherewith to operate for an Evil end, seeing that you would grieve him. You will find only too many persons who will beseech you to do thus; see that you do it not!

(8) Accustom yourself as much as possible to purity of body and cleanliness of raiment, seeing that this is very necessary; for the Spirits, both Good and Evil alike, love purity.

(9) As far as possible shun the employment of your Wisdom for others in evil things; but first well consider him to whom you would render a service; because it often happeneth, that in doing service unto another one worketh evil for oneself.

(10) In no way attempt to procure the Operation of the Holy Angels unless you have extreme need thereof, seeing that these Holy Angels be so far above you that it is useless for you to wish to compare yourself unto Them, you being nothing in comparison of Them Who are the Angels of God.

(11) If the Operations can be performed by the Familiar Spirits, it is not necessary to employ others therein.

(12) Though it should be an easy matter for you to employ your Familiars to annoy your neighbour, seek to abstain therefrom, unless it were to repress the insolence of such as might attempt aught against you personally. Never keep the Familiar Spirits in idleness, and should you wish to give one over unto any person, see that such person be distinguished and meritorious, for

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they love not to serve those of base and common condition. But should such person unto whom you give them have made some express Pact (with Spirits) in such case the Familiar Spirits will fly in haste to serve him.

(13) These three Books of this present Operation ought to be read and re-read an infinitude of times; so that in the space of Six Months before commencing, he who operateth should be fully instructed and informed therein; and if he be not a Jew, he should further be conversant with many of the customs and ceremonies which this Operation demandeth, so as to become accustomed unto that retirement which is so necessary and useful.

(14) Should he who performeth this Operation during the Six Months or Moons commit voluntarily any mortal sin prohibited by the Tables of the Law, be certain that he will never receive this Wisdom.

(15) Sleep in the day-time is entirely forbidden, unless absolutely requisite, owing to some infirmity, or to old age, or to debility of constitution; for God is always willing to employ mercy<sup>104</sup> towards mankind, because of their infirmities.

(16) If you have not the fixed intention of continuing the Operation, I counsel you on no account to commence it; because the Lord doth not care to be mocked, and He chastiseth with corporal maladies those who make a mock of Him. Howbeit, he who is hindered from continuing through some unforeseen accident, sinneth in no way.

(17) It is impossible for him who hath passed fifty years of age to undertake this Operation. Thus also was it the custom in the true and ancient Jewish Law concerning the Priesthood. Also, he should not be less than twenty-five years of age.

(18) You shall not permit the Familiar Spirits to familiarise themselves too much with you, through your disputing and arguing with them; because they will propound so many affairs and things at once as to confound and trouble the mind.

(19) With the Familiar Spirits you should not make use of the Symbols of the Third Book, unless it be those of the Fifth Chapter thereof;<sup>105</sup> but if you desire anything, command them aloud to perform it. Never commence many Operations at once and in the same time, but when you have finished one then begin another, until you are perfect in the practice; for an Apprentice Artist doth not become a Master suddenly, but little by little.

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(20) Without reasons of the very last importance, the Four Princes<sup>106</sup> or the Eight Sub-Princes<sup>107</sup> should never be summoned, because we must make a great distinction between these and the others (who are inferior to them).

(21) In operating, as rarely as possible insist upon the Spirits appearing visibly;<sup>108</sup> and thus you will work all the better, for it should suffice you for them to say and do what you wish.

(22) All Prayers, Orations, Invocations, and Conjurations, and in fact everything you have to say, should be pronounced aloud and clearly, without however shouting like a madman,<sup>109</sup> but speaking clearly and naturally, and pronouncing distinctly.

(23) During the Six Moons, you shall sweep the Oratory every Sabbath Eve, and keep it strictly clean, for it is a place dedicated unto the Holy and Pure Angels.

(24) Take heed that you commence no Operation at night if it be important, unless the need be very pressing.

(25) Your only object during your whole life should be to shun as far as possible an ill-regulated life, and especially the vices of debauchery, gluttony, and drunkenness.<sup>110</sup>

(26) Having completed the Operation, and being now the Possessor of the True Wisdom, you shall fast three days before commencing to put it in practice.

(27) Every year you should make a commemoration of the Signal benefit which the Lord hath conferred upon you; at such time feasting, praying, and honouring your Guardian Angel that day with your whole strength.

(28) During the Three Days on which you constrain the Spirits you shall fast, for this is essential, so that when you are working you may find yourself freer and more tranquil both in body and mind.

(29) Note that the fasts are to be understood as commencing always from the first nocturnal Star, and not otherwise.

(30) Keep as an indubitable precept never to give this Operation unto a Monarch,<sup>111</sup> because Solomon was the first who abused it; and if you should do the contrary, both you and your successors would alike lose the Grace hereof.

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With regard to this command, I myself having been sought by the Emperor Sigismund, gave him willingly the best Familiar Spirit which I had; but I steadily refused to give him the Operation; and it should not be given unto Emperors, Kings, or other Sovereigns.

(31) You may assuredly give, but it is not permissible to sell, this (Operation), for this would be to abuse the Grace of the Lord who hath given it unto you, and should you act contrariwise unto this, you would lose its control.

(32) Should you perform this Operation in a town, you should take a house which is not at all overlooked by any one; seeing that in this present day<sup>112</sup> Curiosity is so strong that you ought to be upon your guard; and there ought to be a garden (adjoining the house) wherein you can take exercise.

(33) Take well heed during the Six Moons or Months to lose no blood from your body, except that which the expulsive Virtue in you may expel naturally of its own accord.

(34) Finally, during that whole time, you shall touch no dead body of any description soever.

(35) You shall eat during this whole period neither the flesh nor the blood of any dead animal; and this you shall do for a certain particular reason.<sup>113</sup>

(36) You shall bind by an Oath him unto whom you shall give this Operation, neither to give nor sell it unto any avowed Atheist or Blasphemer of God.

(37) You shall fast for three days before giving the Operation unto any; and he who shall receive it shall do likewise; and he also shall hand over unto you at the same time the sum of Ten Golden Florins, or their value, the which you should with your own hand distribute unto poor persons whom you shall charge to repeat the Psalms, *Miserere Mei Deus*, etc., "Have mercy upon me, O God"; and the *De Profundis*, etc., "Out of the Depths".

(38) It will be a good thing, and one which will facilitate the Operation, for you to repeat all the Psalms of David, seeing that they contain great power and virtue; and to say them at least twice in the week.

Also you shall shun gaming as you would the plague; because it ever is an occasion of Blasphemy. Also during this time prayer, and the study of the Sacred Books, should take the place of gaming with you.<sup>114</sup>

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All this advice, and much more which you would be certain to receive from your Angel Guardian, I have here set down, so that by observing the same perfectly, without failing in the slightest particular, you shall at the end of the Operation find the value thereof. I am now, therefore, about to give you distinct and sufficient information how to employ the Symbols,<sup>115</sup> and how to proceed if you wish to acquire others.

You are then to understand that once he who operateth hath the power, it is not necessary (in all cases)<sup>116</sup> to use written Symbols, but it may suffice to name aloud the Name of the Spirit, and the, form in which you wish him to appear visibly; because once they<sup>117</sup> have taken Oath, this sufficeth. These Symbols, then, be made for you to avail yourself of them when you be in the company of other persons; also you must have them upon you, so that in touching or handling them simply, they may represent your wish. Immediately then he<sup>118</sup> unto whom the Symbol appertaineth will serve you punctually; but if you should desire something special which is in no way connected with or named in the Symbol, it will be necessary to signify the same at least by showing your desire by two or three words. And here it is well to observe, that if you use prudence, you can often reason with those persons who be with you in such a manner that the Spirits, having however been beforehand invoked by you, will understand what they are to do; but it is necessary to discover your intent unto them by words. For they be of such great intelligence, that from a single word or a single motive, they can draw the construction of the whole matter; and although they cannot penetrate into the inmost parts of the human mind, yet nevertheless by their astuteness and subtlety they be so adroit that they comprehend by perceptible signs the wish of the person in question.

But when it is a grave and important matter, you should retire into a secret place apart, provided it be appropriate, for any place is good to invoke the Spirits proper unto the Operation. There give them their commission regarding that which you wish them to perform, the which they will either execute then or in the days following. But always give them the signal by word of mouth, or in any other manner that may be pleasing unto you, whenever you wish them to begin to operate. Thus did ABRAMELIN in Egypt, JOSEPH in Paris, and as for myself, I have always acted in the same manner. I have also made myself a very great man, and especially one who hath been of service unto Princes and great Lords.

I will hereafter tell clearly what Operations belong unto this or unto that Spirit, and how it is necessary to act.

Now will I teach you how all those (Symbols) which be in this Book, as well as those which you will (hereafter) receive from the Spirits (themselves), ought to be written down and acquired. For the number of Operations is infinite, and it would be an impossibility to set them all down in this work. If

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therefore you should wish to perform certain fresh Operations by the use of a Symbol not set down in any way in the Third Book [I am speaking of good and permissible Operations],<sup>119</sup> you shall make the demand thereof from your Guardian Angel in this manner:

Fast the day before, and on the following morning you, being well washed, shall enter into the Oratory, put on the White Tunic, illumine the Lamp, and put the Perfume in the Censer. Then lay the Lamén of Silver upon the Altar, whereof the two Angles shall be touched with the Holy Anointing Oil; fall upon your knees and make your Orison unto the Lord, rendering unto Him grace for the benefits which you have received in general.

Then shall you supplicate Him to be willing to send unto you your Holy Angel, that he may instruct you in your ignorance, and that he may deign to grant your demand. After this, invoke your Holy Guardian Angel, and pray him to favour you with his vision, and to instruct you how you should design and prepare the Symbol of the Operation desired. Also you shall remain in prayer until you shall see appear in the room the Splendour of your Angel. Then wait to see if he shall expound or command anything touching the form of the Symbol demanded. And when you have finished your supplication, arise and go to the Plate of Silver, whereon you shall find written as it were in drops of dew, like a sweat exuding therefrom, the Symbol as you ought to make it, together with the Name of the Spirit who should serve you for this Operation, or else that of his Prince. And without touching or moving the Lamén, copy at once the Symbol just as it appeareth, and leave the Plate of Metal upon the Altar until the even; at the which time, after having made your ordinary Orison, and returned your thanks, you shall put it away in a piece of clean silk.

The most convenient Day for procuring these Symbols is the Sabbath; because by such an Operation, we do not in any way violate (its sanctity), neither do we injure the same at all. Also we can prepare all things necessary the day before. But if the Angel should not appear, and should not in any way manifest unto you the Symbol, then may you be certain that the pretended Operation, although it may appear good in your eyes, is not so considered by God and by your Guardian Angel and in such case you shall change your demands.

Now, as regardeth the Symbols for Evil Operations, these shall you obtain more easily; seeing that after (putting on) the Perfume, there is nothing else to do but to make your Orisons. Then being clad in your White Tunic, you shall put on over it the Silken Vestment and the Girdle, and after that the Crown, taking the Wand in your hand, and placing yourself at the side of the Altar towards the Terrace. Then, holding the Wand, conjure in the same manner as you did on the Second Day. And when the Spirits shall have appeared, you shall command them in no way to quit the place, until they shall have manifested unto you the Symbol of the Operation which you desire, together



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with the Names of the Spirits capable of putting the same into execution, together with their Symbols. And then you shall see the Prince unto whom the Operation appertaineth avow, write, and sign upon the Sand the Symbol, together with the Name of the Spirit who is to serve for this Operation. Then shall you take the Surety and Oath of the Prince upon the Symbol, and also of his Ministers, as you will have previously done in accordance with the (directions given in the) Fourteenth Chapter.<sup>120</sup> And should several Symbols be given, make them take Oath upon them all. This being done, you can dismiss them in the manner we have already described, taking heed before this to copy the Symbols which they shall have traced upon the Sand, because in departing they will destroy the same. And when they have gone, take the Censer and perfume the place, as before said.

I do not however write this, so that you may hereby, as well as by the use of certain of the Symbols described in the Third Book, work Evil; I have in no way written them down for such an end; but only that you may understand the full Perfection of this Art, and what we can herewith perform. For the Evil Spirits be exceeding prompt and exceeding obedient in the working of Evil; it is to be wished that they were as much so for the Good. However, take heed that you be upon your guard.

And remember, that as there is a God to write these aforesaid Symbols, there is no particular preparation necessary of Pens, of Ink, and of Paper; nor yet of elections of particular Days, nor other things to be observed, which the False Magicians and Enchanters of the Devil would have you believe. It sufficeth that the Symbols should be clearly written with any kind of Ink and Pen, provided that we may easily discern unto what Operation each Sign appertaineth, the which also you can easily do by means of a properly arranged and drawn up Register of them. But the greatest part of the Symbols of the Third Book I counsel you to make before commencing the Operation, keeping them until that time in the interior of the Altar. And after that the Spirits shall have taken Oath thereupon, you shall carefully keep (the Symbols) in a safe place, where they can neither be seen nor touched by any other person, because thus great harm might befall such person.

Now will we declare unto you what Symbols be manifested by the Good Angels and what by the Evil, and unto what Prince each Operation is subject, and lastly, what should be observed as regardeth each Symbol.

BY WHOM THE SYMBOLS OF THE CHAPTERS OF THE THIRD BOOK BE  
MANIFESTED.<sup>121</sup>

The Symbols of the Chapters of the Third Book, which be manifested only by the Angels, or by the Guardian Angel, be these, namely:

Chapter I. (To know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.)

Chapter III. (To cause any Spirit to appear, and take any form, such as of man, animal, bird, etc.)

Chapter IV. (For divers Visions.)

Chapter V. (How we may retain the Familiar Spirits bond or free in whatsoever form.)

Chapter VI. (To cause Mines to be pointed out, and to help forward all kinds of work connected therewith.)

Chapter VII. (To cause the Spirits to perform with facility and promptitude all necessary chemical labours and Operations, as regardeth Metals especially.)

Chapter X. (To hinder any Necromantic or Magical Operations from taking effect, except those of the Qabalab, or of this Sacred Magic.)

Chapter XI. (To cause all kinds of Books to be brought to one, and whether lost or stolen.)

Chapter XVI. (To find and take possession of all kinds of Treasures, provided that they be not at all magically guarded.)

Chapter XVIII. (To heal divers Maladies.)

Chapter XXV. (To walk upon, and operate under, Water.)

Chapter XXVIII. (To have as much gold and silver as one may wish, both to provide for one's necessities, and to live in opulence.)

The following (Symbols) be manifested in part by the Angels and in part by the Evil Spirits, which is why we must not avail ourselves hereof without the permission of the Holy Angel. They are those of:

Chapter II. (To obtain information concerning, and to be enlightened upon, all sorts of Propositions, and all doubtful Sciences.)

Chapter VIII. (To excite Tempests.)

Chapter XII. (To know the Secrets of any person.)

Chapter XIII. (To cause a Dead Body to revive, and perform all the functions which a Living Person would do, and this during a space of Seven Years by means of the Spirits.)

Chapter XIV. (The Twelve Symbols for the Twelve Hours of the Day and of the Night, to render oneself Invisible unto every person.)

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Chapter XV. (For the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.)

Chapter XVII. (To fly in the Air, and travel any whither.)

Chapter XIX. (For every description of Affection and Love.)

Chapter XX. (To excite every description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.)

Chapter XXIV. (To discover any Theft that hath occurred.)

Chapter XXVI. (To open every kind of Lock without a Key, and without making any noise.)

Chapter XXIX. (To cause Armed Men to appear.)

The following (Symbols) be only manifested by the Evil Spirits, namely:

Chapter IX. (To transform Animals into Men, and Men into Animals, etc.)

Chapter XXI. (To transform oneself, and take different Faces and Forms.)

Chapter XXII. (This Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.)

Chapter XXIII. (To demolish Buildings and Strongholds.)

Chapter XXVII. (To cause Visions to appear.)

Chapter XXX. (To cause Comedies, Operas, and every kind of Music and Dances to appear.)

UNTO WHAT PRINCE THE OPERATIONS OF EACH CHAPTER ARE  
SUBMITTED.<sup>122</sup>

ASTAROT and ASMODEE do together execute the Symbols and Operations of:

Chapter VI. (To cause Mines to be pointed out, and to help forward all kinds of work connected therewith.)

Chapter VII. (To cause the Spirits to perform with facility and promptitude all necessary Chemical labours and operations, as regardeth Metals especially.)

Chapter IX. (To transform Animals into Men, and Men into Animals, etc.)

ASMODEE, and MAGOT together do execute the Operations of:

Chapter XV. (For the Spirits to bring us anything we may wish to eat or to drink, and even all (kinds of food) that we can imagine.)

## THE SACRED MAGIC

ASTAROT and ARITON both do execute the following Chapter by their Ministers, yet not together, but each separately:

Chapter XVI. (To find and take possession of all kinds of Treasures, provided that they be not at all magically guarded.)

ORIENS, PAIMON, ARITON, and AMAIMON will execute by means of the Ministering Spirits common unto them, the following, namely:

Chapter I. (To know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.)

Chapter II. (To obtain information concerning, and to be enlightened upon all sorts of Propositions, and all doubtful Sciences.)

Chapter III. (To cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc.)

Chapter IV. (For divers Visions.)

Chapters V. (How we may retain the Familiar Spirits bond or free, in whatsoever form.)

Chapter XIII. (To cause a Dead Body to revive, and perform all the functions which a Living Person would do, and this during a space of Seven Years, by means of the Spirits.)

Chapter XVII. (To fly in the Air, and travel any whither.)

Chapter XXVII. (To cause Visions to appear.)

Chapter XXIX. (To cause Armed Men to appear.)

AMAIMON and ARITON together perform:

Chapter XXVI. (To open every kind of Lock without Key, and without making any noise.)

ORIENS alone performeth:

Chapter XXVIII. (To have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in Opulence.)

PAIMON (alone) performeth:

Chapter XXIX. (To cause Armed Men to appear.) (It is to be noted that this chapter has already been classed under those performed by Oriens, Paimon, Ariton, and Amaimon, together.)

ARITON performeth:

Chapter XXIV. (To discover any Theft that hath occurred.)

AMAIMON (performeth):

Chapter XVIII. (To heal divers Maladies.)

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ASTAROT (performeth):

Chapter VIII. (To excite Tempests.)

Chapter XXIII. (To demolish Buildings and Strongholds.)

MAGOT (performeth):<sup>123</sup>

Chapter X. (To hinder any Necromantic or Magical Operations from taking effect, except those of the Qabalah, or of this Sacred Magic.)

Chapter XI. (To cause all kinds of Books to be brought to one, and whether lost or stolen.)

Chapter XXI. (To transform oneself, and take different Faces and Forms.)

Chapter XXIV. (To discover any Theft that hath occurred.)

Chapter XXX. (To cause Comedies, Operas, and every kind of Music and Dances to appear.)

ASMODEE (performeth):

Chapter XII. (To know the Secrets of any person.)

BELZEBUD (performeth):

Chapter IX. (To transform Animals into Meti, and Men into Animals, etc.)

Chapter XX. (To excite every description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.)

Chapter XXII. (This Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.)

The Operations of the following Chapters can also (to a great extent) be administered by the Familiar Spirits, namely:

Chapter II. (Scientific Information.)

Chapter IV. (Visions.)

Chapter XII. (Secrets of other persons.)

Chapter XVIII. (Healing of Maladies.)

Chapter XIX. (Affection and Love.)

Chapter XXIII. (Demolishing Buildings.)

Chapter XXIV. (Discovery of Theft.)

Chapter XXVII. (Causing Visions to appear.)

Chapter XXVIII. (Obtaining Money.)

Chapter XXX. (Visions of Operas, Comedies, etc.)

If at the beginning they excuse themselves from the performance, there is probably some hindering cause, and in this case you should make use of other Spirits; but otherwise they must obey you in and throughout everything that you shall command them.

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INSTRUCTIONS AND EXPLANATIONS CONCERNING WHAT POINTS WE SHOULD PARTICULARLY OBSERVE WITH REGARD TO EACH CHAPTER OF THE THIRD BOOK, AND ESPECIALLY CHAPTERS I, II., IV., VI., VII., X., XXIII., XXV., XXVII., XXIX., XXX.<sup>124</sup>

Chapter I. (To know all manner of things Past and Future, which be not however directly opposed to God, and to His Most Holy Will.)

First take the Symbol in your hand, place it (upon the top of your head) under your hat, and either you will be secretly warned by the Spirit, or he will execute that which you have the intention of commanding him to do.

(This next instruction is given in the MS. as relating to Chapter II., but it evidently is more appropriate to:-)

Chapter III. (To cause any Spirit to appear, and take any form, such as of Man, Animal, Bird, etc.)

Take in your hand the Symbol, and name the Spirit, who will appear in the form commanded.

(The next following information evidently has reference to the Symbols of the Fifth Chapter, but there is no number subjoined as in the other cases in the original MS.)

Chapter V. (How we may retain the Familiar Spirits bond or free, in whatsoever form.)

We must understand that every man may have Four Familiar or Domestic Spirits, and no more. These Spirits can serve you in many ways, and they are granted unto you by the Sub-Princes.

The First hath his period of power from Sunrise until Noon.

The Second, from Noon until the Setting of the Sun.

The Third, from the Setting of the Sun until Midnight.

And the Fourth, from Midnight even unto the Sunrising of the following Day.

He who possesseth them is free to avail himself of their services under whatever form may be pleasing unto him.

Of this kind of Spirits there is an infinite number, who at the time of their fall were condemned to serve man; and to each man there be four of them destined; and each one is obliged to serve during a period of Six Hours, and in the case of your giving one over unto some other person, you can no longer avail yourself of his services, but in order to replace him during his time of service, you may call upon some other Spirit. And should you wish to send away one of the said Spirits before the Six Hours during which he is on Guard be expired, it sufficeth for you to make him some sign that he can go, and at once he will obey. But when the Six Hours of their Guard be expired, the

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aforesaid Spirits will depart of their own accord without demanding your permission, and the next in rotation will successively take the place (of his predecessor). But if you have given one away (unto another person), you will employ one of the common kind in his place.<sup>125</sup>

Chapter VIII. (To excite Tempests.)

If you should wish to excite Tempests, give the Signal above your head (and touch the Symbol on the top); and when you wish to make them cease, you shall touch it on the underneath side.

Chapter IX. (To transform Animals into Men, and Men into Animals, etc.)

Let the being, whether Man or Animal, see the Symbol, and then touch them suddenly with it, when they will appear transformed; but this will be only a species of Fascination. When you wish to make it cease, you shall put the Symbol upon the head (of the being) and strike it with the Wand, and the Spirit will then restore matters to their former condition.

Chapter XI. (To cause all kinds of Books to be brought to one, and whether lost or stolen.)

Our predecessors, from the commencement of the World, have written many and divers excellent Books of the Qabalah, whose value surpasseth that of all the riches of the World. These Books have been for the most part lost by the Providence or Command of God, who hath not been willing that His High Mysteries should be made public by such means; seeing that hereby through such Books the Worthy and Unworthy can equally arrive at the enjoyment and possession of the Secret things of the Lord. Some also have been burned in fires, or swept away by the Waters, and other similar accidents (have occurred) through the Evil Spirits, who are jealous of Man's possessing such great treasures, and of being obliged to obey him. But this Third Part (of this Book), that is to say the Sacred Magic, is that which hath not been entirely lost, but the greater part hath been hidden and built up within a wall, and this hath happened by order of the Good Spirits, who have not permitted this Art to altogether perish, being willing that he who should (desire the same) should employ honourable means to obtain the same from the True and only God, and not from that Perfidious One and Deceiver, the Devil, and his following.

This Operation being completed in the proper manner, you will be able to see and to read these Books; but it is not permitted unto you to copy them, nor to keep them in your memory more than once. As for myself, I have made every effort to copy them, but as fast as I wrote, the writing used to disappear from the page; whence you may conclude that the Lord knowing our nature, which is inclined unto Evil, doth not wish that such great Treasures should be

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employed to serve unto that end,<sup>126</sup> and unto the destruction of the Human Race.

Chapter XII. (To know the Secrets of any person.)

For this Operation it sufficeth to touch the Symbol, for at once the Spirit doth whisper the reply in your ear; but should you comprehend by such a means anything vile, whatever it may be, as you love the Grace of the Lord, see that you keep yourself from making manifest that which (you have obtained by the use of) the Symbol, seeing that by so doing you might work harm unto your neighbour. Every time that you touch the Symbol you should mention by name the person whose Secrets you desire to know.

Chapter XIII. (To cause a dead body to revive, and perform all the functions which a living person would do, and this during a space of Seven Years, by means of the Spirits.)

I can in truth both say and affirm that a man who hath just died is divided into Three Parts, viz.: Body, Soul, and Spirit. The Body returneth unto the Earth, the Soul unto God or unto the Devil, and the Spirit hath its period determined by its Creator, that is to say, the Sacred Number of Seven Years, during the which it is permitted to wander hither and thither in any direction; at length it taketh its decision,<sup>127</sup> and goeth straightway unto the place whence it came forth (at the beginning). To change the condition of the Soul is impossible, but the Grace of the Lord, for many causes and reasons which it is not here permitted unto me to make manifest, hath been willing to permit that, with the aid of the Spirits, we may force the Spirit to return and to conjoin itself again with the Body, so that for the space of Seven Years it can operate any matter. And although this Spirit and the Body joined together can perform all the functions and exercises which they used to execute when the Body, the Soul and the Spirit were together, yet is it only an imperfect Body, being in this case without the Soul.

This Operation is, however, one of the greatest, and one which we should only perform in extraordinarily important cases; seeing that in order to accomplish it the Chief Spirits have to operate.

Nothing else is necessary than to be attentive to the moment when the Man is just dead, and then to place the Symbol upon him towards the Four Quarters of the World;<sup>128</sup> and at once he will lift himself up and begin to move himself He should then be dressed; and a Symbol similar to that which hath been placed upon him should be sewn into his garment. Know also that when the Seven Years be expired, the Spirit which was conjoined with the Body will at once depart, and that we cannot further prolong the period of the aforesaid Seven Years. I made proof of this Operation in the Morea for the Duke of Saxonia, who had only children who were minors, and the eldest was between



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twelve and thirteen years of age, unfit for the government and management of his estate, the which his own relatives would have seized upon and appropriated unto themselves; and by this means I provided (against the contingency), and prevented that estate from falling into other hands.

Chapter XIV. (The Twelve Symbols for the Twelve Hours of the Day and of the Night, to render oneself Invisible unto every person.)

To render oneself invisible is a very easy matter, but it is not altogether permissible, because that by such a means we can annoy our neighbour in his (daily) life, for we can easily employ the same for producing various effects, and we can also work an infinitude of evils (herewith). But, honestly speaking, we must not do the latter, such being expressly forbidden by God. This is wherefore I entreat you to avail yourself hereof always for a good and never for an evil end! You have in this Chapter Twelve Symbols, for Twelve different Spirits submitted unto Prince MAGOT, who are all of the same force. You should put the Symbol (upon the top of your head) under the hat or bonnet, and then you will become invisible; while on taking it away, you will appear visible again.

Chapter XV. (For the Spirits to bring us anything we may wish to eat or to drink, and even all kinds of food that we can imagine.)

As for this Symbol, and all like ones appertaining unto this Chapter, when you shall wish to make use of them, you shall put them between two plates, dishes, or jugs, closed together, on the outside of a window, and before a quarter of an hour shall have passed, you will, find and will have that which you have demanded. But you must clearly understand that with such kind of viands you cannot nourish men for more than two days only; for this food, although it be appreciable by the eyes and by the mouth, doth not long nourish the body, which hath soon hunger again, seeing that this (food) giveth no strength to the stomach. Know also that none of these (viands) can remain visible for more than twenty-four hours, the which period being passed, fresh ones will be requisite.

Chapter XVI. (To find and take possession of all kinds of Treasures, provided that they be not at all magically guarded.)

Should you wish to discover or to take possession of Treasure, you must select the Symbol which you wish, whether it be of a common or of a particular Operation, and the Spirit will at once show it unto you, of whatsoever kind, or after whatsoever fashion, it may be. Then shall you place the Symbol which is referable unto it thereon, and it will no longer be possible for it to disappear into the ground, nor for it to be carried away. Furthermore,

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the Spirits destined unto the Guard of this Treasure will flee, and you can then dispose of it as you wish, and take it away.

Chapter XVII. (To fly in the Air and travel anywhere.)

Name the place whitherunto you wish to travel, and place the Symbol upon your head, under the bonnet or the hat; but take well heed lest the Symbol fall from off you through negligence or want of caution. Do not journey at night-time unless necessity or some pressing reason thereto compelleth you, but select the day-time, and that serene and calm.

Chapter XVIII. (To heal divers Maladies.)

Undo the bandages of the sick person, and clean them, and having applied the unguent and the compresses, put them again upon the sick person; and place the Symbol upon them,<sup>129</sup> and leave it thus for about a quarter of an hour, then take it away and keep it (for use on another occasion). But if it be an internal malady, you shall place the Symbol upon the bare head of the patient. These Symbols may be seen and examined without any danger, howbeit it is always better that they should neither be seen nor handled by any other person than yourself.

Chapter XIX. (For every description of Affection and Love.)

And

Chapter XX. (To excite every description of Hatred and Enmity, Discords, Quarrels, Contentions, Combats, Battles, Loss, and Damage.)

On request, and by the intermediary of the Spirits, we can obtain love, goodwill, and the favour of Princes and Sovereigns, on this wise: Name aloud the person or persons by whom you wish to be loved, and move the Symbol answering to the class under which they fall; because if you be operating for yourself in matters falling under the heads of love, friendship, etc., you should absolutely name aloud the person, and move the Symbol. But if you name or operate for two other persons, whether it be for love or for hatred, you should expressly name both, and move the Symbols answering to the classes under which they fall. Also, if it be possible, you can touch them with the Symbol, whether it be general or particular. Under this heading are included all classes of goodwill, among the which the most difficult by far is to make yourself beloved by religious persons.<sup>130</sup>

Chapter XXI. (To transform oneself, and take different Faces and Forms.)

In this Transmutation, which is rather a Fascination, the method of operating is as follows: Take the Symbol in your left hand, and with it stroke your face. Now were it some (ordinary) Necromancer who was transformed by the working of some Diabolical Art, he would soon be discovered (by you). It

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is certain, however, that if he who operateth be instructed in the True and Sacred Magic, like yourself, that he<sup>131</sup> could produce no effect upon you; because against the Grace of the Lord, by whomsoever received, no Operation can take effect, whether for Good or for Evil; but should such be Diabolical Operations by express pacts and similar Sorceries, it is certain that you would soon bring them to shame.

Chapter XXII. (This Chapter is only for Evil, for with the Symbols herein we can cast Spells, and work every kind of Evil; we should not avail ourselves hereof.)

All these Symbols are to be either buried in the ground, or placed under doors, steps, or buried under paths and other places by which people do pass, or whereon they lean; in this latter case it is sufficient merely to touch (such places) with the Symbol. It must be here remarked that we can work much evil against our enemies, and if you know for a certain fact that they are attempting your life, there is no imaginable sin in availing yourself of (these Symbols for protection). But should you do this to please some friend, you would not escape easily with impunity from (the disapproval of) your Guardian Angel. Use then this Knowledge as a Sword against your Enemies, but never against your neighbour, which would be without any result but that of bringing hurt to yourself.

Chapter XXVI. (To open every kind of Lock, without Key, and without making any noise.)

Should you wish to open anything locked, such as ordinary Locks (Bolts),<sup>132</sup> Padlocks, Coffers, Cupboards, Boxes, and Doors, you shall touch them with the side of the Symbol which is written upon, and immediately they will open without any noise, without being in any way damaged, and without exciting any suspicion of their having been broken open. When you wish to again close them, you shall touch them with the back of the Symbol, that is to say, with the part thereof not written upon, and at once they will refasten of their own accord. And in no way should this Operation be employed in Churches, or for the committing of Murder. Also (remember) that this Operation can be used for all manner of wicked ends; wherefore we should obtain (permission) first from our Guardian Angel, so as not to irritate him, and abuse the Grace of God, which we have received. Neither should this (Operation) be employed to aid in the commission of Rapes and Violation of Women; but only for (laudable) effects, and other (permissible) ends.

The Child of whose services you avail yourself for the conclusion of this Operation should not be more than Seven Years of age; it should be able to speak clearly, it should be active, and should comprehend what you teach it to

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do, in order to serve you. And fear not that this Child may be able to reveal and tell unto others anything of what he doeth; also he will not in the least remember that which he shall have done, and you can make trial thereof yourself by interrogating him after the seven days be past, and you will find that he will be able to tell you nothing of that which hath passed; the which is a very remarkable thing.

When you shall have thoroughly decided to give this present Operation unto any, and which should only be given as a free gift, as I have already said; remember to make such person give you Seven Florins, the which you shall distribute unto Seven poor persons with your own hand, and such poor persons must genuinely be in want. Them shall you straitly charge, to repeat for Seven days the Seven penitential Psalms, or the Pater and Ave seven times a day, praying unto the Lord for the person who hath given (the florins) unto you to distribute unto them, that He would deign to come unto his assistance, and to grant unto him for ever such strength that he may never transgress His Holy Commandments.

While in the performance of the Operation, be certain that each person (undertaking the same) is subject unto very great temptations to prevarication, and in particular unto great disquietudes of mind, to force the abandonment of the Operation. For the Mortal Enemy of Man is grieved that he should make the acquisition of this Sacred Science, the which also he receiveth from God Himself, Who hath by this means closed the way against the DEMON, this being the only object and end of this Sacred Science. For the Enchantments whereof the Evil Enchanters and Sorcerers make employ, are in no way wrought by the true method, and they only have power to execute their end in proportion to the Tributes, Sacrifices, and Pacts, rendered in return, which latter evidently bring about the loss of the Soul, and very frequently that of the Body as well.

Consider that it is the pride of (the DEMON) which hath chased him out of Heaven, and think what a heartbreaking thing it is for him to see a Man, made of vile earth, command him who is a Spirit, and who was created noble, and an Angel (as well); and also that it is necessary that he should submit himself unto Man, and obey him, not of his own free will, but by force, and by a power of command which God hath given unto Man, to whom he is forced to humiliate himself, and to obey, he, who had the greatest difficulty in submitting himself unto his Creator. And yet, notwithstanding all this, he is obliged by his most profound humiliation, and by his most severe suffering, to submit himself unto Man, for whom further is destined that Heaven which he himself hath lost for an Eternity.

Wherefore you should continue the Operation, and have recourse unto the Lord, and in no way be troubled, for you shall vanquish every difficulty, seeing that the Lord never faileth those who put all their confidence in Him.

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You may only give this Sacred Operation unto two persons; and in the case of your giving it unto a third, it would hold good for him, but you yourself would be for ever deprived of it. I beseech you in grace to well open your eyes, and thoroughly examine him unto whom you shall give so great a Treasure, so that he be not one who will make use of the same to make a mock of God, which is a sin so great, that we Jews are a living proof thereof. For since our predecessors began to make use of this Sacred Magic for Evil, God hath granted it unto so few among us, that in my whole lifetime, ourselves included, we be but the number of Seven persons who by the Grace of God possess the same.

When the Child shall warn you that your Guardian Angel hath appeared, then shall you, without moving from your place, repeat in a low voice Psalm CXXXVII., which beginneth: "*Confitebor Tibi Domine, in toto corde meo,*" I will give thanks unto Thee, O Lord, with mine whole heart," etc. And, on the contrary, when you shall convoke for the first time the Four Chief Spirits, you shall say Psalm XC.: "*Qui habitat in adjutorio Altissimi,*" Whoso dwelleth in the defence of the Most High," etc.; and this not in a low voice as in the preceding case, but (aloud) as you usually speak, and standing where you happen to be.

Chapter XXVIII. (To have as much Gold and Silver as one may wish, both to provide for one's necessities, and to live in opulence.)

And whereas I have allowed the Twenty-eighth Chapter to pass without notice, I now refer hereto. Place the Symbol of the Money you require in your purse, let it remain there for a short time, then put your right hand in your purse, and you will there find Seven pieces of the class of Money which you have intended to obtain. But take heed to perform this Operation only thrice in the day. And the pieces of Money whereof you have no longer need will disappear at once. This is why when you have need of small change you should take heed at the same time not to ask for large pieces. I could have here set down other values and Symbols, but I have only given those which I have found the most necessary for a beginner, and partly also to avoid confusing you. And also it is not right that I who am only a mortal man should give further instructions hereon unto you who are about to have an Angel for Master and for Guide.

We have already said that providing he recogniseth a God, any Man, of any Religion soever, may arrive at the possession of this Veritable Wisdom and Magic, if he employ right and proper ways and means. Now I say further that unto whatever Law<sup>133</sup> he who operateth may pertain, he can observe the feasts, etc., thereof, provided that they hinder not the Operation, with a firm and true conviction that he shall have from his Angel greater lights as to the points

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wherein he may be liable to err. Wherefore you shall be ready and willing to correct your faults, obedient in all things, and on all occasions, unto his precepts. And you should observe exactly and inviolably from point to point, everything touching the regimen of life, the practice, and other counsels given in this Book.

As we have already said, if by chance some slight indisposition should overtake you after the commencement of the Operation, you shall observe that hereinbefore laid down; but should the illness become very much worse, so that remedies become necessary unto the health of the body, and that you have to undergo blood-letting; then do not harden yourself against the Will of the Lord, but having made a brief prayer, thank Him for having visited you in this manner. And having made use of remedies which oblige you to leave off the Operation already begun, so as not to become as it were your own murderer, and notwithstanding that it grieveth you to the heart to be forced so to do, yet nevertheless conform yourself unto His Holy Will. And when you shall have regained your accustomed health, in His own good time shall you return unto the Operation, feeling sure that He will grant you His aid. Such a forced desistance doth not hinder you from awaiting a fitting time, when you may recommence; seeing that such interruption is not in any way voluntary, but forced by necessity. Whereas, had this interruption occurred through pure caprice, you ought never to think further of (recommencing), because we must not make a Mock of God.

There be two kinds of sins which are infinitely displeasing unto God. One is Ingratitude, and the other Incredulity. I say this cursorily, because the Devil will not fail to insinuate a thousand ideas into your head (such as) that this Operation may perhaps be (a real thing) and perhaps not; that the symbols are badly drawn, etc., so as to make you comment upon the subject. This is why you must have Faith, and that you must believe. Neither should you dispute concerning that which you understand not; remember that God out of nothingness hath created all things, and that all things have their being in Him watch, work, and you will see.

In the Name of the Most Holy ADONAI, the True and Only God, we have finished this Book in the best order and with the best instruction which has been possible to me. Know also that it is only in God that you will find the sole and certain Way to arrive at the True Wisdom and Magic, but yet also by following out that which I have written down in this Book with such exactitude. Still, however, when you shall have put anything into practice, you shall manifestly know how great and immeasurable hath been my paternal affection;<sup>134</sup> and in truth I dare to say that I have done for love of you what no one in our times hath undertaken, and in especial in that I have declared unto you the two Symbols, that of the Child, and your own particular one,<sup>135</sup> without the which I swear unto you by the True God that out of an hundred

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persons who might undertake this Operation, there would be only two or three who would actually attain unto it. I have, however, removed most of the difficulties, (therefore) be now tranquil, and despise not my counsel.

It need not appear strange unto you that this Book is not at all like unto so many others which I have, and which are composed in a lofty and subtle style; because I have composed this (work) expressly in order to spare you so much labour, and to enlighten therein the difficulties which you might (otherwise) have encountered in order to comprehend its meaning. And so that it might not be at all necessary for it to pass into other hands (than your own), in making this Book I have in no way availed myself of eloquent but peculiar expressions, which those who write such works usually make use of and even then not without mystifications. But I have employed a certain manner of arrangement, making a mixture of the subject matter, and dispersing it here and there in the Chapters so that you may be forced to read and re-read the Book many times, and also the better so to do, to transcribe and imprint it in your memory. Render then your thanks unto the Lord God Almighty, and never forget my faithful advice, even unto the day of your death. Thus will the Divine Wisdom and Magic be your wealth, and never can you find a greater Treasure in the World. Obey promptly him who teacheth you that which he hath learned by his own experience; and I pray and conjure you by that God Who is my God, to observe summarily and inviolably the three following heads which should serve you as guides and limitations until you shall pass the gulf of this Miserable World:

(1) Let God, His Word, all His Commandments, and the Counsel of your Angel, never depart from your heart and from your mind!

(2) Be the declared enemy of all the Evil Spirits, their Vassals, and Adherents, during the whole period of your life. Dominate them, and regard them as your Servitors.<sup>136</sup> If they make propositions to you, demanding from you pacts, or sacrifices, or obedience, or servitude, refuse them with disdain and menaces.

(3) It is more than evident that God can know the heart of men, the which none else can do. You should therefore force yourself to test severely for some time him to whom you intend to give this (knowledge). You shall closely note his method of life and habits; you shall discuss the subject with him, seeking to discover in the clearest way and as far as possible, whether he would use it for Good or for Evil. Also in giving this Operation you shall fast, eating only once a day, and he who shall receive it shall do the same; see also what we have said in the Third Chapter,<sup>137</sup> and elsewhere. It is also true that one who would suffer much in health by fasting in such a manner, may if absolutely necessary supplement the same by paying one or several persons to fast in his stead and to intercede for him.<sup>138</sup> (The whole object and end of) this should be both to give and receive this operation unto the Glory of the Great God, and

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unto one's own good and that of one's neighbour, whether friend or enemy, and unto that of all things created.

The Ten Florins of Gold<sup>139</sup> shall be distributed by your own hands when you shall have received the money, unto Seventy-two poor persons who know the Psalms, as mentioned in a preceding Chapter; and see also that you fail not in this, for it is an essential point.

Furthermore you shall demand from him to whom you shall give the Operation, some pleasurable gratification which is in harmony with the Operation, at your choice. But see that you demand not money, for for this you would be deprived entirely of the Holy Wisdom.

Every time that you shall desire to make a fresh command,<sup>140</sup> you shall thrice repeat the Psalm XC., "*Qui habitat in adjutorium Altissimi,*" etc., "Whoso dwelleth in the aid of the Most High," etc., because this Psalm possesseth so great a virtue that you will be astonished when you comprehend it.

If you know that you, as a man, have offended your Creator, in anything regarding the Tables of the Law; perform no operation until after having made a general confession of your sins unto God; the which you shall observe unto the day of your death. By thus acting the Mercy of the Lord will never depart from you.

Unto the which Lord be Praise, and Glory, and Honour, for the Gifts which He hath granted unto us.

So be it!

END OF THE SECOND BOOK



FOOTNOTES TO THE SECOND BOOK

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<sup>1</sup> The style of the writing here is much more quaint and obscure than that of the First Book; and is evidently the translation of Abraham the Jew from a more ancient writer.

<sup>2</sup> I.e., the Revelation, or Apocalypse.

<sup>3</sup> This whole passage about the signification of these numbers is very obscurely worded in the original. I take the meaning to be the following: The Arts or methods of Magical working are twelve, if we class them under the twelve Signs of the Zodiac. The second number mentioned above, 5, is perfect because of its analogy with the Pentagram that potent Symbol of the Spirit and the Four Elements; 6 is the number of the Planets (as known to the Ancients, without the recently discovered Herschel and Neptune). As the Chaldean Oracles of Zoroaster say: " He made them Six, and for the Seventh, He cast into the midst thereof the Fire of the Sun". 2 operates in the Stars and Planets as representing their Good or Evil influence in the Heavens, in other words their dual nature. 3 consists in the Metals because, the ancient Alchemists considered their bases to be found in the three principles which *they called* Sulphur, Mercury, and Salt; but by which they did not mean the substance which we know under these names.

<sup>4</sup> I.e., "*probable*" as opposed to "certain".

<sup>5</sup> I.e., professing Magicians.

<sup>6</sup> In the original MS.: "*Nous avons deja dit quelle est la science que je dois vous enseigner cest adire quelle nest point humaine,*" etc.

<sup>7</sup> *Ibid.*

<sup>8</sup> In the original: "*Comme je suis apresent vous devez donc penser avant que d'entrer dans ce bal,*" etc.

<sup>9</sup> I.e., he who intends to undertake the Operation.

<sup>10</sup> I doubt this assertion very much.

<sup>11</sup> Here comes another touch of prejudice. In the present day many of the profoundest students of the Qabalah are women, both married and single.

<sup>12</sup> It is necessary that the reader should not misunderstand this passage. What are meant are those Black Magic works containing garbled and perverted words and characters; and which teach nothing but hurtful and selfish practices; the great point in which is generally the forming of a Pact with an Evil Spirit. Because true Characters represent the Formulas of the Currents of the Hidden Forces of Nature and true Ceremonies are the Keys of bringing the same into action.

<sup>13</sup> It seems again to me here that Abraham the Jew stretches the matter too far. it is perfectly and utterly true without doubt that Angelic Magic is higher than that form of Talismanic Magic which has its basis in the Astrological positions of the Heavenly Bodies; and can therefore do more, and be also independent of Astrological considerations, because the matter is relegated to a higher plane than this' and one wherein the laws of Physical Nature do not obtain. But certainly when working with the rays of the Sun, we shall more easily find his occult force of heat attainable when he himself is producing that effect upon the earth, i.e., when he is in the Sign of the Lion; while when he is in that of the Bull' his force will be rather that of Germination, etc., when in the Northern Hemisphere. And the same with the other Planets. Also if working by the Indian Tatwas, we shall find it necessary to consider the position of the Moon, the time in the day, and the course of the Tatwa in the period of five Gharis. Of

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course Abraham could not make the experiments of Rabbin Moses succeed if he substituted the laws of another plane for their own.

<sup>14</sup> So it would be if he applied it to the Angelic working; but equally it would be an error which, though not so great, would still entail failure, to apply laws exclusively of the Angelic plane to those experiments which would mainly depend on the physical rays of the Planets; though undoubtedly the Angels of a Planet govern its rays. But the Angels of Mars do not govern the rays of Jupiter, nor those of the latter the rays of Mars.

<sup>15</sup> The Grimoires of Black Magic would usually come under this head. But, nevertheless, the extravagant words therein will be usually found to be corruptions and perversions of Hebrew, Chaldee, and Egyptian titles of Gods and Angels. But it is undoubtedly evil to use caricatures of Holy Names; and these for evil purposes also. Yet it is written in the Oracles of Zoroaster: "Change not barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a Power Ineffable!"

<sup>16</sup> Yet, notwithstanding, it is well in a Sacred Magical Operation to employ a language which does not to our minds convey so much the commonplace ideas of everyday life, so as the better to exalt our thoughts. But, as Abraham says, we should before all things *understand* what we are repeating.

<sup>17</sup> The Passover is about the Vernal Equinox and nearly corresponds to our Easter; it begins on the 15th or 16th of the Jewish First Month= Nisan or Abib. The Feast of Tabernacles begins about the middle of their Seventh Month= Tisri.

<sup>18</sup> I.e., religious denomination.

<sup>19</sup> It is immaterial whether the religious conception be Theistic or Pantheistic.

<sup>20</sup> The Initiates of the True Rosicrucian Wisdom, know that there is a certain force in the observance of the Equinoxes.

<sup>21</sup> Abraham evidently means his Guardian Angel.

<sup>22</sup> Here Abraham admits to an extent what I have urged in my previous notes.

<sup>23</sup> I.e., the Astrologers to whom Abraham refers in the first sentence of the chapter.

<sup>24</sup> I.e., the Moon and Monday; Sun and Sunday; Mars and Tuesday (Tuisco is a name of Mars); Venus and Friday (Freya's day, after Freya, the Scandinavian Goddess), etc.

<sup>25</sup> "*Et jusqua cequil tremonte son jour dure jusqua cequil se leve derechef.*"

<sup>26</sup> This is the initiated Rosicrucian teaching, which is very different to that of the outer and uninitiated World.

<sup>27</sup> This is the great point to be studied in all Magical Operations soever, and unless the whole heart and soul and faith go with the ceremony, there can be no reliable result produced.

<sup>28</sup> The title of the Eleventh Chapter of the Second Book is: "Concerning the Selection of the Place".

<sup>29</sup> Meaning in the case where the Aspirant unto the Sacred Magic is a Servant actually then serving a Master.

<sup>30</sup> The object of most of these instructions is of course to keep the Astral Sphere of the Aspirant free from evil influences, and accustom him to pure and holy thoughts and to the exercise of Will power and Self-control. The student of the Indian Tatwas will know the value of active meditation at Sunrise because that moment is the AkAsic commencement of the Tatwic course in the day, and of the power of the Swara.

<sup>31</sup> I.e., the Christians.

- <sup>32</sup> This probably means in the bed-chamber *before entering* the Oratory.
- <sup>33</sup> *Que vous puissiez jouir et résister a la présense, etc.*
- <sup>34</sup> I.e., independent.
- <sup>35</sup> I.e., the ashes of the charcoal and incense.
- <sup>36</sup> In the text evidently by a slip the word *grandeur* is repeated *la grandeur la grandeur de Dieu*.
- <sup>37</sup> *“Laissez apart toutes les choses curieuses.”*
- <sup>38</sup> This chapter is previously referred to in the Seventh Chapter in speaking of the Bed-chamber and the Oratory.
- <sup>39</sup> *“L’avenue”*; the modern sense of this word is, of course, a road or path bordered by trees.
- <sup>40</sup> Compare the following description with that of Sir Philip Derval’s so-called Observatory, in the *Strange Story*, by Bulwer Lytton.
- <sup>41</sup> I.e., the Terrace or Balcony.
- <sup>42</sup> I.e., the Spirits.
- <sup>43</sup> I.e., the Altar.
- <sup>44</sup> He here evidently means the Oratory, and not the Bedchamber described in Chapter VII.
- <sup>45</sup> The Rosicrucian Initiate will note the description of these vestments.
- <sup>46</sup> *“Mirrhe en larmes”*
- <sup>47</sup> ? Galanca, or galanga, an Indian root, used for medicinal purposes. See description of Holy Anointing Oil and Perfume in Exodus xxx.
- <sup>48</sup> Olibanum.
- <sup>49</sup> Or storax.
- <sup>50</sup> A *“brasse”* is a fathom; but here perhaps implies rather an arm’s length: *“Lune brasse enveron ou demi aulne”*.
- <sup>51</sup> I.e., in the hollow interior of the Altar.
- <sup>52</sup> Which give the instructions for these periods.
- <sup>53</sup> Concerning the two last Moons.
- <sup>54</sup> It will be remarked how this point is insisted on.
- <sup>55</sup> “Which,” apparently, should refer to the coals, and not to the censer.
- <sup>56</sup> Preferably I should advise upon the Western side of the Altar, and facing therefore the East; also I would have the cupboard opening upon the Western side, for certain mystical reasons.
- <sup>57</sup> The place of the third eye in the Indian figures of Gods.
- <sup>58</sup> This is apparently a slip for “the Seventh Chapter”; as the Third Chapter is only a short one regarding those who are fitted to undertake the Operation.
- <sup>59</sup> See Book I., Chapter X I I.
- <sup>60</sup> Because previously when he has mentioned a foregoing chapter, it has been one of those in this Second Book to which he has referred.
- <sup>61</sup> If the Operator himself has developed the clairvoyant faculty; which the training he has subjected himself to for six months ought to have greatly aided, and be pure in mind, I can see no necessity for the employment of a Child as Seer.
- <sup>62</sup> I.e., your special and particular Guardian Angel.
- <sup>63</sup> *“En la familiarité et conversation delange.”*

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<sup>64</sup> I.e., those of a material force; many being evil, some few inclined to good, most of a mixed nature somewhat good yet the evil predominating in their dispositions.

<sup>65</sup> I.e., this Second Book of the three constituting the treatise.

<sup>66</sup> I.e. the Red Robe, or Mantle.

<sup>67</sup> “*Ou si vous estes en Campagne mettes vous ducosté, du ponant.*” This word “*ponant*” is almost obsolete in modern French, being only employed in a nautical sense, and even then but rarely. It implies the “West”, or rather the part of the “Ocean towards the West”. Even in the middle ages this expression was not in wide use. The Occult student will remark here the idea of “turning to the East to pray, and to the West to invoke”. But usually in Magic it is advisable to turn towards the quarter sympathetic in nature with that of the Spirit you wish to summon.

<sup>68</sup> That is if you convoke them to *serve you*. But all mediaeval tradition implies that they are ready enough to come if you are an evil-minded person wishing to make a pact with them to obtain magical force, i.e. a Goetic Magician as opposed to an Initiate Adept.

<sup>69</sup> This is why in religious and magical writings such stress is laid on the importance of controlling the *thoughts*; which are as it were our prototypical speech and action in all matters of importance. Modern thought-reading would alone suggest this to persons unskilled in Occultism.

<sup>70</sup> “*Les Esprits jugent parla denostre ignoranse et serendent plus reveches et ostinez.*” The Initiate knows the value of an Invocation written by himself, in harmony with and expressing exactly his will and idea. But this does not deny the utility of many of the Conjurations handed down by tradition.

<sup>71</sup> Yet the advantage of its being in a language which you do not immediately associate with the things of every-day life is great, *provided always that you understand the words and repeat them and pronounce them correctly.*

<sup>72</sup> This recalls the phrase so frequent in Conjurations, in which the Spirits are commanded to appear “in human form without any deformity or tortuosity”.

<sup>73</sup> Because some of the Demonic forms are so terrible that the shock of their sight might cause a person of a nervous temperament to lose his reason.

<sup>74</sup> I must again repeat that it is only evil and perverted symbols which come under this denunciation of Abraham the Jew; for nearly all Pentacles and Seals are the Symbols and Sigils of Divine and Angelic Names.

<sup>75</sup> I.e., of allegiance to you.

<sup>76</sup> The four Superior Spirits and Princes are: Lucifer, Leviathan, Satan, and Belial.

<sup>77</sup> The Eight Sub-Princes are: Astaroth, Magoth, Asmodeus, Beelzebuth; Oriens, Paimon, Ariton, and Amaymon.

<sup>78</sup> By a very evident slip, “Chapitre IX.” is written in the MS. instead of XIX.

<sup>79</sup> “*Qui les asoumis atouttes ses Creatures et avos pieds.*”

<sup>80</sup> This whole paragraph is difficult of clear translation by literal rendering, so I give the MS. text: “*Secondement que vostre fin nest point curiosité maligne mais alhonneur et gloire de Dieu et alutilité propre et acelle de tout le genre humain et Pourtant toute ces Jois que vous les appellerez avec quelquesoit signe ou parole etenquelquesoit temps et Lieu etpourquelle soit occasion etservile dabort sans aucunement retarder ayent a aparoitre etobeissent avos commandemens etaucas quils eussent un empechemen Legitime quils ayent avous envoyer dautres esprits enles nommant presentement ceux quiseront capable etpuissan*”

*pourobeir et accomplir vostre volonte et vostre demande en leur place et quils vous promeltent et Jurent doobserver cela par le tresrigoureux Jugement de Dieu et par latres grande peine et chatiment dessts anges sur eux ils consentiront dobeir et Les 4 princes souverains vous nommeront les 8 sousprinces quils vous enveront enleurplase aleurfaire preter le serment comme Jelay deja dit deparoitre dabort,” etc. The writer of this manuscript never uses the slightest punctuation, and paragraphs are infrequent.*

<sup>81</sup> I.e., beyond the Door, but being careful not to go out on to the Terrace yourself.

<sup>82</sup> Written “*Atarot*” by a slip in the MS.

<sup>83</sup> I.e., upon the sand on the Terrace.

<sup>84</sup> Again erroneously “*Atarot*”.

<sup>85</sup> I.e., unto the subservient Spirits of Astaroth.

<sup>86</sup> I.e., whether Verbal, or Mental, or by Gesture.

<sup>87</sup> Again note that the whole of the operations of this Magic of Abra-Melin and of Abraham the Jew depends on these Symbols, so that it is not the true and sacred pentacles and symbols which he condemns; but erroneous and corrupted ones made use of ignorantly.

<sup>88</sup> If I.e., in those which the Operator has written down from the Third Book, and placed at the entry of the Door for Astaroth to take oath upon.

<sup>89</sup> I.e., Servitors belonging equally to these two Sub-Princes together.

<sup>90</sup> I.e., Oriens, Paimon, Ariton, and Amaimon. Ariton is often called Egin or Egyn in other works on Magic.

<sup>91</sup> I.e., following the order of the classification in the Nineteenth Chapter of this Second Book.

<sup>92</sup> I.e., Oriens, Paimon, Ariton, and Amaimon; one Spirit from each for a Familiar.

<sup>93</sup> Entitled: “How one may retain the Familiar Spirits, bound or free, in whatsoever form”.

<sup>94</sup> I.e., so that each of the four Familiars shall serve a fourth part of the twenty-four hours of the day, that is six hours.

<sup>95</sup> However in all Magical Works great stress is laid on the importance of licensing a Spirit invoked in the Operation to depart, and if he be unwilling, of even compelling him against his will to return to his place. It must be remembered here, in this Operation of Abraham the Jew, that not only his Oratory but his Bed-chamber also is kept pure and consecrated, and therefore it would be next to impossible for an Evil Spirit to break through to attack him. But in all Magical Evocations by the Circle, the Magician should never quit the same, without having licensed and even forced the Evil Spirits to depart; as cases are on record of the Operator experiencing sudden death. I myself was present on an occasion when in the Evocation by the Circle, the Magician incautiously having stooped forward and outward just over the limit of the Circle, received a shock like that from a powerful electric battery, which nearly threw him down, struck the Magical Sword from his hand, and sent him staggering back to the centre of the Circle. Compare also with this incident Allan Fenwick’s experience in the Strange Story, when his hand accidentally went beyond the limits of the Circle when he was replenishing the Lamps during the Evocation.

<sup>96</sup> Viz.: Lucifer, Leviathan, Satan, and Belial.

<sup>97</sup> I.e., the Demons and Evil Spirits generally.

<sup>98</sup> The Demons generally.

<sup>99</sup> in the original: “*demandes et apparitions*”.

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<sup>100</sup> Let me here once again insist on the absolute necessity in Occult working of being *courteous, even to the Evil Spirits*; for the Operator who is insolent and overbearing will speedily lay himself open to obsession by a Spirit of like nature, the which will bring about his ultimate downfall,

<sup>101</sup> A similar name, "Buriol", is given under the Spirits subservient to Amaymon.

<sup>102</sup> See same Name under Oriens.

<sup>103</sup> See same Name under Belzebud.

<sup>104</sup> In MS., "*User d'humanité*".

<sup>105</sup> Entitled: "How we may retain the Familiar Spirits bond or free, in whatsoever form".

<sup>106</sup> Viz.: Lucifer, Leviathan, Satan, and Belial.

<sup>107</sup> Viz.: Ashtaroth, Maguth, Asmodeus, and Beelzebub; Oriens, Paymon, Ariton or Egn, and Amaymon.

<sup>108</sup> For not only does constraining them to visible appearance require reiterated conjurations, but also they must be in some way provided with the necessary elements wherefrom to build up a body to manifest in.

<sup>109</sup> In the Original: "*Sanspourtant crier comme unfou*".

<sup>110</sup> I have by this phrase translated the expression in the Original: *Le vice de crapule*.

<sup>111</sup> This also seems like mere prejudice on the part of Abraham.

<sup>112</sup> Remember that "this present day" means of course the period when Abraham was writing this work, i.e., 1458. In this particular of curiosity the world has doubtless changed little since.

<sup>113</sup> Probably implying that the Evil Spirits could easily obsess such animal, so as to act upon the Operator through whatever he might eat of it.

<sup>114</sup> In the Original MS.: "*Vousjuierez lejeu comme la peste parcequil occasionne toujours du blaspheme outreque dans ce temps la leveritable jeu est loraison et la lecture des livres sacrez*". By "jeu," here is evidently meant gaming or gambling, and not simple recreation and amusement, which latter would be almost a necessity during this period, to prevent the brain giving way from the intense nervous strain.

<sup>115</sup> I.e., those of the Third Book.

<sup>116</sup> I have here interpolated "in all cases", as otherwise this passage would clash with remarks elsewhere.

<sup>117</sup> I.e., the Spirits, who have sworn allegiance to the Operator at his convocations of them.

<sup>118</sup> I.e., that Spirit.

<sup>119</sup> This Parenthesis is Abraham's.

<sup>120</sup> I.e., of this Second Book. The Chapter is entitled: "Concerning the Convocation of the Spirits".

<sup>121</sup> I have thought it advisable to add here the headings of these chapters at length.

<sup>122</sup> Here again I am giving the headings of the Chapters of the Third Book at length; as by so doing they form a species of Key to the character, nature and offices of the Prince who governs their Operations.

<sup>123</sup> In addition to the chapters here given, Magoth is said to rule the operations of Chapter XIV. (Invisibility), in the special instructions of Abraham, the Jew, concerning that chapter.

<sup>124</sup> Notwithstanding these Numbers are here given, it will be found that the Instructions do not include all these Chapters, and, on the contrary, give information concerning some of those not here specially mentioned.

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<sup>125</sup> It is of course evident that the number Four of the Familiar Spirits = one for each of the Four Elements of which Man is composed, ruled by the Holy Name of Four Letters, IHVH, Tetragrammaton.

<sup>126</sup> I.e., the Evil.

<sup>127</sup> “*Se resout*”, in the MS. “Resoudre,” like our word “resolve,” also may imply to reduce to its chemical constituents. These three parts of the person, which Abraham calls Body, Soul, and Spirit, are designated in the Qabalah by the respective terms of “Nephesch”, i.e., the animal part; “Neschamah”, or the Soul, that is to say, the Higher Aspirations, and “Ruach,” i.e., the Mind or Spirit. But besides these, the Qabalists also recognise certain higher principles, of which Abraham the Jew does not here speak, nor yet of the faculty of reincarnation of those principles. Reincarnation is a subject much treated of by the Oriental Sacred writings, and was undoubtedly a fundamental doctrine of the Ancient Egyptian Magic, from which, be it well remembered, the Hebrew Qabalah has been derived. The Esoteric Buddhists divide the personality into Seven Principles, instead of the Three given above.

<sup>128</sup> I.e., The Four Cardinal Points,

<sup>129</sup> the bandages.

<sup>130</sup> In the Original MS., “*despersonnes religieuses*”. This expression would include monks, nuns, and also people bigoted in religion.

<sup>131</sup> I.e., such Evil Magician.

<sup>132</sup> “Serrures,” which implies bolts as well as locks.

<sup>133</sup> I.e., Religious denomination.

<sup>134</sup> Here Abraham the Jew is evidently especially addressing himself to his son Lamech.

<sup>135</sup> These two Symbols are probably those which are placed at the extreme end of the Third Book, i.e., the Magical Squares with the Names ADAM and URIEL returned therein, and of which the Squares of numbers above are evidently intended for the reverse sides; ADAM being applied to the Child, and URIEL to the Guardian Angel of Lamech.

<sup>136</sup> Again let the practical Occultist remember that this counsel applies principally to Adepts; for the ordinary man can not command the Demons' seeing that he has not yet learned to understand and control even all his thoughts; and the Adept can only command such beings through the knowledge of his Higher Self, and of his Guardian Angel.

<sup>137</sup> I.e. of the Second Book.

<sup>138</sup> I think this system of substitution should be very rarely actised. He must be a very spiritless person who would be dissuaded by the prospect of fasting for a day or two.

<sup>139</sup> Before alluded to in several places.

<sup>140</sup> This would apparently apply to a command given to the Demons, and not to an Aspirant for the Sacred Wisdom.